

THE  
MISSIONARY HERALD.

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THE receipts, including memorial thank-offerings, for the first five months of the financial year have advanced, over those of the corresponding months of the preceding year, about \$14,000. The call for a much larger advance continues, and will continue so long as the Lord of the harvest continues to bless the laborers upon the field. The call for additional men, which is growing more imperative every day, still fails to receive the prompt and hearty response: "Here am I, send me." Let the prayers of the Lord's people concentrate in this direction. For those prayers, united and sustained, Japan, China, India, Turkey, Africa, the Pacific Isles, and Papal Lands, are all waiting, more than for anything else. Whatever you do, or decline to do, during this critical hour through which the missionary work is now passing, do not fail to pray continuously and earnestly.

A VALUABLE GIFT. — A complete set of the *Missionary Herald* from the beginning, including the *Massachusetts Missionary Magazine* and *The Panoplist*, the whole substantially and uniformly bound; also, in bound volumes, the Annual Reports and the Annual Sermons, with but one omission, preached at the Annual Meetings, — about one hundred volumes in all, — was the recent Christmas present to the library of the American Board from Rev. David Garland, who for thirty-seven years has been the industrious and faithful pastor of the Second Congregational Church of Bethel Maine, and who still remains in active service. The gathering together of these volumes at a considerable expense both of time and money has been on the part of the donor a labor of love, which is heartily appreciated at the Missionary Rooms. Such volumes as these increase in value every year, and will be consulted with profound interest a century hence.

WE are glad to say that many clubs of new subscribers for the *Missionary Herald* in various parts of the land are availing themselves of the opportunity to secure the Board's Missionary Map of the World, or the volume "Mission Stories of Many Lands." Clubs now forming will do well to complete their lists as rapidly as possible.

WITH deepest gratitude to God we refer to the tidings of revivals coming from a great number of churches throughout the United States. It is indeed a time of refreshing which should make all Christians alert, watching unto prayer. What joy will there be among missionaries in foreign lands over these tidings! The influence of this revival wave will be felt across the Atlantic and the Pacific.

MANY persons in Japan will be deeply affected by the tidings of the death of Mrs. Harriet S. Janes, which occurred at Chicago, December 30, at the house of her father, Rev. Dr. Henry M. Scudder. Though the daughter and granddaughter of East Indian missionaries, having been born in Madras in 1847, Mrs. Janes's special Christian service was rendered while residing in Kumamoto, Japan. At that place she was able to reach a large company of Japanese young men, and largely through her influence they were brought into the Christian life. Fifteen of these young men afterward removed from Kumamoto, forming the nucleus of the Training School at Kioto, and they are now occupying the foremost places as pastors and instructors in Japan. Not until the day when all things shall be revealed, will be known the far-reaching influence of the work done by Mrs. Janes in Japan.

THE Woman's National Christian Temperance Union sends us information that their agent, Mrs. Mary C. Leavitt, after her visits at the Sandwich Islands, New Zealand, and Australia, is about to proceed to Japan, China, and India, for the purpose of organizing branches of the Woman's Temperance Union wherever practicable. Mrs. Leavitt will doubtless find a welcome from the missionaries of the American Board in these countries, who will rejoice in any aid she can render them in promoting the temperance principles they have from the beginning of their labors sought to inculcate.

MR. TRACY reports that the High School at Marsovan has at present as pupils ninety-three young men, representing thirty-two towns and villages between Smyrna and Sivas, and the Black Sea and the Taurus Mountains. The Girls' School has also between sixty and seventy pupils. This High School is one of the most promising Christian institutions in Turkey.

AN appeal for aid comes from Osaka, Japan, where four Christian denominations are working side by side in the spirit of unity, and where, to meet the demands of the evangelistic work of a great city, a Gospel Hall is needed larger than the edifice which any one of the churches requires. To meet this need, the Young Men's Christian Association of Osaka, with the coöperation of all the missions laboring in the city, have planned to build a union hall. Christian Associations in various parts of the world have contributed generously: from London, \$1,500 have been sent; from Australia, \$300; New York and Connecticut have pledged \$900; \$600 are asked from Boston and other parts of New England. Several contributions of \$25 each have been sent to these Rooms, and others are invited. Such a hall in Japan, aside from its serviceableness as an evangelistic agency, would be a grand testimony to Christian union.

REQUESTS have been received for an enlargement of our colored diagram exhibiting the religious faiths of mankind, so that it can be hung upon the walls of chapels. We would refer our friends to a similar chart presenting the same statistics, though in a somewhat different form, which has been issued by William B. Jacobs, of Chicago. This chart is large enough to be seen across a chapel, is mounted on rollers, and will be sent, postpaid, at sixty cents per copy, by addressing Mr. Jacobs, 148 Madison Street, Chicago, Illinois.

SEVERAL inquiries have been made of us as to the nature of *cobra*, sometimes spelled *copra*, a cargo of which we reported in our January number as secured at Ruk by a certain trading vessel. We are surprised to find that the word is not in the dictionaries. It has often been used in our magazine, and is the name given to the dried meat of the cocoanut. It is almost the only article which the natives of the coral islands can raise and sell. Large quantities are sent to Germany and other markets of the world, where the oil is expressed.

THE American Board is not a society designed for the purpose of raising up in foreign lands home missionaries for the United States, yet as matter of fact it is now serving this excellent end. Not only has it fitted Messrs. Schauffler and Adams, by their missionary service in Austria, for the work they are now doing among Bohemians in Cleveland and Chicago and other parts of the country, but this month two members of our mission church in Prague, trained under the care of Rev. Mr. Clark, are to come to Chicago to help Mr. Adams. Mr. Clark may well say that "the Board's work in Bohemia is home missionary work for America." In this connection we may refer to an incident reported in the *Home Missionary* for January. A city missionary passing along a street of New York saw two Spanish children, and on addressing them in their own language, they led her to their home. The mother, though a Roman Catholic, was quite ready to send the children to Sunday-school, and gave as a reason therefor, that she has a sister in Santander, Spain, who has attended the meetings held in that city by Mr. and Mrs. Gulick, and this sister has so ardently commended the work of these missionaries of the American Board, that she was glad to entrust her children to the care of Protestants. Home and foreign missions are strangely but inseparably united.

In a plea for reinforcements for the Northern Japan Mission, Rev. R. H. Davis, of Niigata, says that if the people of the province in which he and Dr. Scudder are the only ordained missionaries should come to them at the rate of one thousand a day, it would require four solid years to tell the story of salvation *once* to each company. Though these people cannot be expected to come in this way to the missionaries, yet they are all accessible and would readily hear the truth if brought to them. Does not such destitution as is here indicated make the strongest appeal to all who wish to preach Christ to men? It is a fact that the work at important stations in Central Turkey and elsewhere is threatened with collapse unless aid is speedily sent them from this country. Where are the candidates for missionary service?

MANY of our subscribers are careless in sending their communications, not indicating their places of residence and sometimes even failing to give their names. For instance, two letters have recently been received, each enclosing \$1, but giving no clew to the writers' names or addresses and nothing to show whence they came except the postmark, "New Haven, Conn.," upon the envelopes. Of course the publisher cannot tell to which of the many subscribers in that city to credit the amounts. Such cases are not uncommon. Please be explicit in giving names and post-office addresses.

MR. WALTER, of Benguela, reports that arrangements have been completed by which the Cape steamers from London, *via* Lisbon and Madeira, will stop at Banana, Loanda, Benguela, Mossamedes, on their way to Cape Town. This will shorten the journey for our missionaries in West Africa, besides giving them more frequent mails. If the project for a telegraphic line down the West Coast is carried out, as now seems probable, Bailundu and Bihé will be in easy communication with the outside world.

THERE is progress even in Turkey. Mr. and Mrs. Allen, on their return last autumn to Harpoot, found a fair road for wagons all the way from Samsoon, on the Black Sea, to Harpoot. Heretofore the journey inland had to be made on horseback. Over the new wagon-road our friends were able to travel 360 miles in fifteen days; and though they remembered the six thousand miles from New York made in sixteen days, they yet rejoiced in the improvement seen in Turkey since they first went to Harpoot. But good roads do not make good citizens. This new highway to Harpoot is infested by robbers, no less than six robberies occurring while our friends were on the road, either just before or just after they passed.

THE utterly demoralizing character of the traffic in intoxicating liquors was well illustrated the other day when a member of the German Parliament defended himself from the charge of sending poisonous brandy to the negroes of Africa, on the ground that he had never sent bad brandy to any of the German colonies, but *only to the French colonies*. He admitted that to these latter districts he had shipped rum of the very worst quality. Cannot civilized nations do something to put a stop to this crime against humanity? It calls for intervention as loudly as did the slave-trade years ago. We are glad to chronicle the fact that the delegates of German missionary societies, at a conference in Bremen, addressed a manifesto to the German people and also a memorial to the minister of foreign affairs, asking for restrictions upon the sale of spirituous liquors to native Africans. It would be a great advance if Christian nations should put a stop to the exportation of spirituous liquors to Africa.

In a kindly notice of our magazine contained in the *Missionary Record* of the Cumberland Presbyterian church, it is affirmed that the *Herald* "pays for itself tenfold in what it adds to the mission funds of that great society" (the American Board). We believe this is true. The *Record* also says with great truth: "The value of missionary papers is not in what they get from their subscribers but in their influence upon the cause."

THE *London Missionary Chronicle* comes to us with its January number in enlarged form and greatly improved in every way. We are glad to find in both the *Chronicle* and the *English Church Missionary Intelligencer*, two of our most valued exchanges, a new department corresponding to our Notes from the Wide Field. We trust that the trepidation to which the *Intelligencer* alludes, in reference to this attempt to give notes on other missions, will not be sufficient to prevent it from carrying out its purpose.



THE character of the work which devolves upon missionaries in certain sections may be learned from the statement of Dr. Farnsworth, of Cesarea, that in a recent survey of the out-stations of Cesarea, during which he visited every place where there was a permanent laborer, he was absent from home seventy-nine days and traveled 906 miles. Probably the rate of travel was not more than three miles an hour—a fact which suggests the amount of labor involved in the supervision of such an extensive missionary field.

A CORRECTION should be made of a date given in the "Condensed Sketch of the American Board" in the *Herald* of October last, in reference to the commencement of the North China Mission. Dr. Blodget arrived at Tientsin September 28, 1860 (not 1861), taking up his permanent residence in that city November 8 and commencing his missionary work immediately. Thus to a missionary of the American Board belongs the honor of being the first Protestant missionary to enter the province of Chihli, containing the capital of the empire, Peking, and having a territory larger than all New England, with a population of twenty-eight million souls.

THE same post which brought us the *Japan Mail* of December 5, containing the editorial article relating to the Kioto Training School,—given entire on another page,—brought us Mr. Learned's account of the tenth anniversary of that institution. Our readers will thus have at one view the testimony of one connected with the Training School and that of an independent observer to the character and value of this institution.

WE chronicle with great pleasure the progress of the movement to promote coöperation between the various branches of the Presbyterian Church in their mission work in foreign lands. Under the direction of a committee appointed at the Belfast session of the Alliance of Presbyterian Churches, a meeting was held in New York, January 12, at which addresses were made by Secretary Ellinwood and Dr. Happer, of the Presbyterian Church North, Dr. Houston, of the Presbyterian Church South, Dr. Jacob Chamberlain representing the Reformed (Dutch) Church, and others. Dr. Chamberlain pleaded earnestly that the thirteen different organizations in India holding the Reformed faith and the Presbyterian polity should unite to form one ecclesiastical organization which should cover the field, after the manner of the Presbyterian churches in Japan and Amoy. We can see no good reason why this might not be done, provided the native Christians are left free to form their own church organization after such models as they themselves, under the guidance of the Word and Spirit of God, may deem best suited to the characteristics of the people and to the promotion of the kingdom of God within the vast Indian Empire.

IN the editorial paragraphs of last month, we referred to the memorial of Tso-Tsung-Tsang, the great Chinese statesman and general, made just before his death, in favor of the building of railroads and the opening of mines. We have now an account of this eminent man's funeral, or at least of a portion of the ceremonies which occurred at Foochow October 16, from which place the body was carried northward to his ancestral city. We have not room for the

account of the long procession ; immense crowds gathered for about four miles, and the funeral cortège consisted of mandarins and soldiers with their banners, fans, umbrellas, and decorated placards, followed by a white chair containing a portrait of the deceased, carried by eight bearers. Large amounts of gold paper were scattered broadcast ; the funeral-car was immediately preceded by one hundred officials drawing an immense dragon which formed the support of the casket—the latter a present from the empress. The official bearers numbered ninety-six, dressed in white. After the ceremony was over, tables loaded with food were quickly unloaded by the hungry crowd. The Chinese regard a grand funeral as the greatest good a man can desire. But this eminent general, buried with such pomp, had no other prospect—as he said just before his death—than that, “as a dog or a horse, he might discharge his debt in the life to come.”

THE death of Rev. John Cornelius, native pastor of the East Church, Madura, is a great loss to the churches of the Madura Mission. Mr. Cornelius was for many years the head-master of the Madura Girls' Boarding School and in that position was above reproach. He has been the only pastor ordained over the East Church and has so conducted himself in that position for the past fourteen years as to win the confidence and esteem of his own people, the missionaries, the Hindus, and the European residents. One of his native brethren from a rural church, once spending a Sabbath in Madura, was deeply impressed by the sight of this good pastor gathering his children about him after the day's labors and having family prayers. Rev. John S. Chandler, of Madura, now in this country, speaks of the loss which the native churches have sustained in the death of Mr. Cornelius as like that which the churches of Missouri and the West have just experienced in the death of Rev. Dr. C. L. Goodell. The Maratha Mission also has been afflicted recently in the death of Shahu Dagi Kuhadé, the native editor of the Christian newspaper, the *Dnyanodaya*. He was a most valued helper, an earnest and humble Christian.

MUCH has been said recently of the testimony of officials in foreign lands concerning the progress of missionary work, and it has been affirmed that they have little faith in missions. This is doubtless true of many officials, and it is equally true that they have little faith in Christianity or any other religion. But other officials bear witness of another sort. There has just appeared a witness in China, where Mr. J. P. Donovan, of Shanghai, who has filled an important position in the empire, says : “Missions are not only not a failure—they are a grand success. Many of our countrymen in China are too indifferent to inquire or examine for themselves the work that is being done ; the character and conduct of others is such that they studiously avoid missionaries. But those who will take the trouble to go and see soon discover that a great work is going on. I have seen it myself in Shanghai, Tientsin, Hankow, and Peking, and can speak of it from personal knowledge and observation. Indeed, the ignorance of Christian people here at home about this great work simply amazes me. The influence of China in the world is destined to be very potent, and *it rests mainly with British and American Christians to say what that influence is to be.*”

## TENTH ANNIVERSARY OF THE KIOTO TRAINING SCHOOL.

BY REV. DWIGHT W. LEARNED, OF KIOTO.

TEN years seems a short time in comparison with seventy-five, but it is long enough for a great deal of progress to be made in Christian work in Japan. Ten years ago, in November, 1875, Mr. Davis and Mr. Neesima opened the Dôshisha School in a few hired rooms in Kioto, with six scholars, amid the ridicule of nearly all who heard of the undertaking and the doubts and fears of its friends. The end of ten years finds this school one of the best known and most honored of all non-official educational institutions in Japan, with a faculty of ten besides assistant teachers, with 230 students, and with commodious and substantial buildings for its work.

The celebration of this anniversary, delayed a little to await Mr. Neesima's return from America, took place with great success on the eighteenth of December, the day after his arrival. In the morning the corner-stones of two new buildings were laid, with an address by Mr. De Forest, of Osaka. One of these is a new and spacious chapel, the old one being already outgrown; the other is a large building to contain the library, cabinet, laboratory, and additional recitation-rooms. Both are built of brick, with stone trimmings, and their plans were drawn by Rev. Dr. Greene. It was fitting that the corner-stones of both should be laid on the same day, a symbol of the union of religion and learning which is the great aim of the school.

In the afternoon the anniversary exercises were held in the gymnasium, the largest room among the present buildings of the school, and, although the most of the audience sat in Japanese fashion, and thus greatly economized space, the spacious room was none too large. It was adorned with evergreens and chrysanthemums, and the grounds were decorated with colored lanterns. Conspicuous among the audience was the respected governor of the prefecture. Dr. Davis gave an historical address, and there were several addresses of reminiscence and congratulation. In the evening the room was again thronged to honor the return of Mr. Neesima. Representatives of the students, of the Kioto Christians, of the churches in this region, and of the faculty, made addresses of welcome, to which Mr. Neesima replied with his usual modesty and tender feeling. On the following day the graduates of the school formed an alumni association, and the deacons present from the various churches held a sort of deacons' convention.

In reviewing the history of these ten years, those who have been here from the beginning, and have seen the difficulties and dangers which the school has had to overcome, may well say "the Lord hath done great things for us, whereof we are glad." More than once it has seemed that nothing but divine aid could save the school from destruction, but the same Power which guided the founding of the school has watched over its progress. One great element of the success of the school has been the influence of its president. Utterly renouncing all self-seeking, casting away all desire for worldly power and honor, seeking only the good of the school and of all connected with it, Mr. Neesima has toiled and suffered, and has put his whole heart and soul into the school. The per-

vative influence of his faith and unselfishness has been no small part of the educational work of the school. Another great element has been the influence of the older students over the younger. It was a great blessing that early in the history of the school it received a class of earnest young men into the theological department; and their influence has been continued by the older students since then. Older and younger students are intimately associated in their rooms, their meals, their sports, and their meetings, and the older students are the leaders of the younger and the co-workers of the teachers.

Few of the students know much of Christianity when they enter the school, and no attempt is made to force religion upon them, even attendance on the Sunday services being entirely voluntary: but there are few who pass through the school, or even attain to the higher classes, without feeling the power of Christian truth. Of the forty-six graduates of the academical department all but three have been professing Christians. The course of study extends over five years and includes nearly all the subjects taught in American colleges except the languages, the place of which is taken by English and Chinese. It is the hope of the teachers to make this department more and more thorough, and before many years to lengthen the time given to it. The theological course for those who have learned English is three years in length, and there is also a four years' theological course in the vernacular. This vernacular department is comparatively new, but it already numbers eight graduates and twenty-six students. Many leading citizens of Kioto and vicinity are becoming interested in the school, and funds are being raised for the endowment of new departments, with the hope of making a true university. One interesting feature of the evening reunion was the reading of a telegram from the vicinity of Mr. Neesima's old home, announcing a gift of 700 dollars. It is the hope and prayer of all connected with the school that it may prosper even more in the future than in the past, and that the earnest Christian atmosphere which has always characterized it may never become less. Among the pastors and evangelists connected with the Congregational churches of Japan there are very few who have not been students in this school for a longer or shorter time, and the need of strong, well-equipped preachers was never greater than now. God grant that the school may do more and more to supply this need, and may abound more and more in all good works!

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## MISSIONARY METHODS IN JAPAN.

FROM THE JAPAN WEEKLY MAIL.

[The following article appeared in *The Japan Weekly Mail* of December 5, 1885. We learn from a private source that it was prepared by the editor of the *Mail*, after a visit to the *Dōshisha*, the Training School of the American Board at Kioto. Our readers will be glad to see this account of the Training School given by an intelligent observer resident in Japan, and will relish his trenchant comments upon those who criticise missionaries.]

THE question as to the best method of conducting missionary labors has not yet been settled to every one's satisfaction. The missionary is not a favorite with foreign communities in the East. It is the fashion to abuse him, and the majority of people follow the fashion. To connect such subservience with any exercise of the reasoning faculties would, perhaps, be a little illogical. Our

grandmothers did not harass their intellects to discover the scientific basis of powder and patches ; neither do their granddaughters stop to consider the sense of converting their skirts into sweeping-brushes. The subjects of fashion are impelled by the same instinct which induces sheep to follow their leader over a precipice : no one has the moral courage to be different from his fellows. With regard to the missionaries this explanation is not, perhaps, exhaustive.

There is another motive for the general attitude toward them. Since scepticism has come to be associated with science in popular estimation, a vicarious halo of knowledge surrounds the sceptic. Just as it is deemed by some persons a sign of weak sentimentality to admit that an Oriental can be anything but a degraded rascal, so it is secretly believed — generally by the same class of philanthropists — that to speak well of a missionary or of the creed he propagates is to range one's self on the side of the unenlightened and unscientific. To these honest thinkers it naturally makes very little difference how the missionary conducts his campaign. Whether he goes out into the wilderness without scrip or staff, or whether he locates himself within easy reach of a civilized centre, he is equally to be denounced as a sham and a false teacher.

And there is another species of critics who, while they do not openly condemn the missionary's cause, are never satisfied with his methods. The minds of these people are curiosities. They avow the most utter contempt for cant and sanctimonious observances. Yet they will condemn the hunting and fighting of Synesius just as roundly as the asceticism and self-denial of John Nelson Darby. If a missionary eats tender beef and white bread ; above all, if he happens to have a wife who knows how to make his home bright and to surround him with little comforts, he is spoken of as a man who trades upon his religion and makes a livelihood out of his Bible. How he ought to behave, whether he should wear a sackcloth shirt, sleep on bare boards, and turn his wife into a scullery-maid — these are questions not seriously considered. But if he makes any large city the scene of his labors, and if he eats, drinks, and dresses himself like other mortals, he may be sure of being abused. Probably this abuse does not hurt him much. The calling he has chosen offers rewards which are independent of shallow-headed scoffers. But it does concern him greatly to determine whether the cause of religion may be better advanced by divided efforts which touch, but touch lightly, a wide area, or by a system of centralization which, while its direct sphere is limited, may count on sowing seeds of steady and permanent development. We have never, for our own part, experienced much difficulty in choosing between the two plans. The missionary's great and most efficient weapon is education. It is through the minds of its youth that he must look to reach the convictions of a nation. Especially is this true of Japan, where the exaggerated traditions of former times still survive, more or less, in the hearts of the adult generation, and where the desire for Western knowledge is at present paramount. To provoke a fruitless conflict with these traditions, and to neglect the opportunities offered by that desire, would be a poor exercise of the wisdom which the Founder of Christianity recommended his disciples to exercise.

These considerations doubtless have had much to do with the establishment of the numerous educational institutions throughout the country, over which mis-

sionaries preside. At least one such school is to be found in each of the principal cities. As a type of the better class, we may instance the Dôshisha in Kioto. The Dôshisha is beautifully situated. It lies immediately behind the imperial palace, sheltered by picturesque hills, and just sufficiently removed from the bustle and gayety of the city. Of course the missionaries would have done better to choose some weird and charmless site, where nature herself might have opposed their success. But in Kioto it is not easy to find weird and charmless sites. Even a Christian must be content to live amid delightful scenery. The Dôshisha is a veritable little colony. The school itself is a substantial building of granite and brick, erected from plans supplied by Rev. D. C. Greene, at a cost of some eight thousand dollars. It contains eight large lecture-rooms, in which instruction is given by six American and six Japanese gentlemen, the course embracing history, mathematics, logic, natural philosophy, chemistry, English language and literature, astronomy, geology, botany, zoölogy, and theology. The theological part is optional. The student, if he please, can receive a purely secular education. In the majority of cases, however, whether or no theology be among the subjects selected, graduates leave the school professing Christians. This is true of fully eighty per cent. Boarders alone are admitted. Good substantial buildings are provided for their use, but their commissariat arrangements are managed by themselves, the missionaries interfering only when excessive economy appears to be exercised. It must not be supposed that the Dôshisha is fully completed. A large church and a library and museum, all in brick and stone, are in course of erection, and some of the dormitories are still of a temporary nature. But the work of instruction goes on steadily, and that its value, even at this early stage, is appreciated will be understood when we say that 130 applicants presented themselves for 80 vacancies at the last entrance examination. The ground occupied by the various buildings, including the missionaries' houses, which are of the simplest and most inexpensive nature, is about six acres. It belongs to the Japanese gentlemen who constitute the legal founders of the institution. One of these, Rev. J. H. Neesima, an ordained pastor who spent many years in America, is the president. The American Board's mission supplies the funds, and wisely provides that the school shall in all respects be subject to the regulations of the department of education in Tokio. The Dôshisha may therefore be described as a combination of foreign capital and intelligence with Japanese administrative facilities — one of those combinations the multiplication of which is to be so much desired in the interests of this country's progress and prosperity. Of course there are folks who condemn the American Board missionaries for settling down in Kioto, and attribute their choice of locality to motives not prompted by unselfish devotion. But there cannot be much doubt about the influence the Dôshisha exerts through the numbers of educated Christians whom it sends out yearly, as compared with any results that could be attained by the isolated efforts of the twelve gentlemen who constitute its staff. And though on an exceptionally large and well-equipped scale, it is but one of many similar institutions all working in the same cause. People who are impatient of the apparent slowness of missionary success in Japan probably forget these powerful factors, or fail to estimate the widespread effects they must ultimately produce.



## A LETTER TO NATIVE PASTORS IN JAFFNA, CEYLON.

[It is the custom of the native pastors in the Ceylon Mission, eleven in number, to forward to the Secretaries of the Board an annual report of their several churches and of the missionary work under their care. The following extracts from a letter addressed by the Senior Foreign Secretary to these native pastors, in response to their reports for the last year, will show that these men are situated much as are pastors in the home land, that they need the same counsels and encouragements, and that they and their work should be constantly remembered in the prayers of Christians.]

I MAY say once for all that your letters have given me much satisfaction, as the record of labor on the part of faithful men who love our Lord Jesus Christ and are seeking to promote his Kingdom, not only in the care of churches to which they minister, but among the heathen in outlying districts. I am glad to notice that, aside from your efforts as pastors of churches, your thoughts go out to the heathen around you who, though enlightened in the essential truths of the gospel to a large extent, are yet strangers to its power, and unwilling to enroll themselves as Christ's professed followers. Social influences restrain some, indifference to all truth restrains others; many still are evidently persuaded of the truth, yet hesitate to take the final step.

There is considerable difference to be noted in the condition of the different churches over which you minister, yet the work is substantially one, whether it be over a compact congregation or scattered through several villages. I note in one or two instances that about as many heathen are in attendance on public worship as Christians. This shows a good degree of interest on the part of those that are without. I notice also that some parents, while feeling that they cannot well embrace the gospel, in view of social ties and want of moral courage, are yet content that their children should become Christians.

One of the missionaries in a recent letter speaks of a number of temples which are abundantly sustained by offerings of those who are yet strangers to the truth; yet one of you writes of a region in which every family has been made acquainted with the truth. I have understood in former years that the gospel has in some way been brought home to every household by personal visitation and conversation, or by means of Christian books and tracts. Hence there has been sown a great amount of gospel seed. A great many precious influences have been exerted to awaken the heathen to a knowledge of the truth, and to convince them of their personal duty. What seems to be needed now, as some of you have suggested, is a baptism of the Holy Spirit upon your entire mission field, to awaken Christians to new life and more earnest activity in behalf of neighbors and friends, and to enlarge their voluntary efforts to make the gospel known in the neighborhood where they live. It is such voluntary work — the freely offered service of men and women in your churches who know what the gospel is in their own experience — that is most effective in reaching those that are without. They cannot charge their neighbors and friends who thus give their time and strength in endeavors to win them to Christ with any other motive than that of love to their souls. Paid labor they may regard as of little moment; but the honest endeavors of those whose hearts are touched will not be without effect.

I have noticed with great pleasure that in some of your churches quite a number of men and women are thus endeavoring to commend the gospel to

their neighbors and friends. Mission schools, too, seem to be very happy agencies for making known the gospel. One of your letters speaks of a number of leading Christians of your churches as having been brought to the knowledge of the truth in mission schools.

I cannot but hope that the same blessing which has attended Jaffna College and other educational institutions, in making them centres of Christian influence and leading the youth in them to the acceptance of the gospel, will still continue and in larger measure. Let there be earnest prayer always in behalf of these institutions, and a special remembrance of Jaffna College.

Let there be, dear brethren, a united effort to bring men at once to decision — to bring those already enlightened and knowing their duty to take the final step and declare themselves on the side of the Lord. This is the one great need at the present time. It is needed for Jaffna; it is needed for the cause of missions throughout the world. Could we learn of such a great advance movement, doubling and quadrupling the number of your churches during the next one or two years, beginning with the Week of Prayer, you cannot estimate the great impulse that would be given to missionary work throughout the world. A field that has been occupied by missionaries so long as yours has is certainly ripe for a great ingathering.

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REV. DWIGHT BALDWIN, M.D., OF THE SANDWICH ISLANDS.

BY REV. C. M. HYDE, D.D., OF HONOLULU.

AFTER a good old age this missionary of Christ has passed from earth. Dr. Baldwin was born in Durham, Conn., September 29, 1798. His parents removed, when he was four years old, to Durham, N. Y. Having fitted for college, he went first to Williams, where he spent two years; then to Yale, whence he was graduated in 1821. He spent several years in teaching in Kingston, Catskill, Durham, studying at the same time for the medical profession. The faithful preaching of Rev. Dr. Seth Williston so deepened his religious convictions that, on uniting with the church in Durham, he gave up his original intention of being a physician and entered Auburn Theological Seminary, whence he was graduated in 1829. During his last year in the seminary he offered himself to the American Board as a missionary. He was accepted but advised first to complete his medical studies, which he did, receiving from Harvard University his diploma as "M.D."

Leaving from New Bedford in 1830, he arrived at Honolulu the following year and was first stationed at Waimea, Hawaii. Three years of labor and hardship resulted in such breaking-down of health that he was obliged to give up the work there. Recovering his health partially on a voyage to Tahiti and back, he was in 1835 stationed at Lahaina, where his health was fully restored. There he remained till 1868, when he was obliged to give up that work on account of partial paralysis. He removed to Honolulu and for a few years was one of the teachers in the Theological School. Increasing feebleness compelled him to give up this work also, and for the last few years he has had his home with his

daughter, Mrs. S. M. Damon, interested in the welfare of the Hawaiian people, for whom he had given so many of the best years of his life, but not engaged in any specific work.

Dr. Baldwin was specially interested in all movements to diminish the use and sale of liquor and tobacco, as he had been from the very first of his active missionary life. An essay that he wrote on this reform received the prize offered at one time in the United States for the best article on this subject. Sturdy and fearless, methodical and active, Dr. Baldwin had the respect and confidence of all classes. When he lived at Lahaina, it was a winter rendezvous for the Pacific whaling fleet, and his house was open with hospitable welcome to all sailors. His death was the result of an apoplectic seizure, his strength gradually weakening till on Sunday, January 3, 1886, he quietly ceased to breathe. The funeral in the Kawaihau church was largely attended, the services being conducted in both English and Hawaiian. He was buried by the side of his wife in the Mission graveyard, back of Kawaihau church. His wife, Charlotte Fowler, of Northford, Conn., died October 2, 1873. They were married December 3, 1820.

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#### CONDENSED SKETCH OF THE CEYLON MISSION OF THE A. B. C. F. M.

BY REV. SAMUEL W. HOWLAND.

**LOCATION.** — The Ceylon Mission of the American Board is confined to the peninsula of Jaffna which is the northern part of the island of Ceylon, and connected with it by a sandbank on the east. Its length is forty-two miles from east to west, and width fourteen miles from north to south in the widest part. The people of southern and central Ceylon are of a different race and religion, speaking the Singalese language and professing Buddhism. The country for a long distance south of Jaffna is very sparsely settled, while the peninsula itself is very populous. Jaffna town is in latitude  $9^{\circ}-47'$  north, and longitude  $80^{\circ}-9'$  east.

**THE COUNTRY AND CLIMATE.** — Jaffna is of coral formation, and rises from seven to thirty-five feet above the level of the sea. In general the coral has been solidified into hard limestone. The soil is good, in some districts slightly clayey, in others sandy. There are no streams. The salt river is an estuary, which in the wet season is largely filled with brackish water, but in the dry season its bed furnishes a deposit of some thousands of tons of salt which is exported by the government. Wells fifteen to thirty feet in depth abound, and are very necessary for irrigation in the dry season. The nearness of the sea tempers the heat, in the house the mercury rarely going above  $93^{\circ}$ , or below  $76^{\circ}$ . The heat of the direct rays of the sun, as measured by the vacuum thermometer, varies from  $148^{\circ}$  to  $164^{\circ}$ . There are two hot seasons, April and August, when the sun is directly overhead. The rainy season comes with the north monsoon in October and November, followed by the dewy season. When the south monsoon blows, from May to July, is the pleasantest part of the year, with very little rain. The annual average rainfall is forty-five inches. The climate is generally healthful, though in certain localities fevers prevail, and about once in eleven years cholera comes in from India and carries off its thousands. The longest active service of any missionaries of the A. B. C. F. M. was in Jaffna, that of Dr. and Mrs. Spaulding from 1820 till 1873 and 1875.

**PRODUCTS.**—Millions of the palmyra-palm growing in groves cover "many a palmy plain." The people call this "the tree of life," and with many it supplies almost all their needs, food and drink, bed, house-timbers, thatch, doors, fence, etc. One fourth of the food of the district is derived from it. Its timber and sugar are exported in considerable quantities. The cocoa-palm is also abundant. Tobacco is the principal cultivated product, estimated at over 6,000,000 pounds yearly. Rice constitutes the principal food, but not enough is raised for the use of the population. The villages touch one another, each house having a large yard with gardens and numerous shade-trees, so that the country is well wooded. All the usual tropical fruits are found, the most abundant being plantains, mangoes, and the jak, which is the largest edible tree-fruit in the world. The gardens furnish a great variety of products for home consumption, especially tapioca, egg-plant, peppers, and the like.

**POPULATION.**—While the census of the whole island of Ceylon gives 2,761,390 inhabitants, Jaffna has less than 300,000. The people of the peninsula are Tamils, having come over from the near coast of India about 200 B.C. They have straight black hair, and generally good features, and, though dark brown, would be classed as Indo-Europeans, did their language permit. The Tamil is the leading member of the Dravidian group of languages, spoken by the peoples who occupy all southern India, and who evidently came into India from the northwest long before the Aryans, who brought in the Brahman religion. The majority of the people are agriculturists, the low castes being less numerous proportionally than in India. The Brahmans or priests are also comparatively few. There are about 5,000 Mohammedans, all of whom are traders. The government is well-administered by the English, Ceylon being a Crown Colony. The village officers and a few in higher offices are Tamils.

**CUSTOMS.**—The houses of the people are usually built with mud walls about six feet high, and covered with a thatch of palm-leaves, the wealthy having brick walls and tiled roofs. A mat forms the bed, though a corded frame bedstead is now coming into use. Most of their life is spent out of doors, the yards being shut in by hedges made close by palm-leaves. The dress of the women is graceful, consisting of seven yards of cloth wrapped around the waist, reaching to the ankles, and carried over the shoulder. Many wear also a short-sleeved jacket. Jewels are an important part of their dress. The men wear a piece of four yards around the waist, with a colored piece to throw over the shoulder, and a turban on the head. The zenana system does not prevail, and the women go freely to any place, yet they are usually busy at home in preparing their meals, pounding the rice, and grinding the curry stuffs, taking much time. Men and women eat at different times. They use their fingers for eating, and never touch a drinking-vessel to their lips. Some of the more strict Hindus will eat nothing that has had life, but most of the people eat a little fish. The caste system is substantially the same as in India, originating in part in race distinctions,—the Brahmans and Pariahs being of different race from the Tamils, and forming the two extremes of society, and in part in occupation—fishers, artisans, barbers, etc., keeping distinct. All are married at an early age, from fifteen to eighteen, and even widows are remarried, registration being required by government. Palm-sap, fermented, or distilled to arrack, is used to a considerable extent, although drunkenness is not often seen in public. Their farm implements are simple, and the people are very conservative and do not respond readily to attempts to introduce improved plows and the like. Custom rules with an iron hand.

**RELIGION OF THE PEOPLE.**—The Dravidians were originally devil-worshippers, and this form of religion still prevails to some extent, especially in outlying districts. The Brahmans, however, centuries ago, thoroughly engrafted their religion on the people, and idolatry holds them with a grasp that must be seen to be understood. As distinct from some in India, the Jaffnese are Sivites, asserting that the third member of the



triad, Brahma, Vishnu, and Siva, is the one only and original god, basis and source of all other deities or manifestations of divinity. They nevertheless worship incarnations of Vishnu as well, and, in general, the largest attendance is at the temples where there is the greatest attraction in the way of car-drawing, fireworks, etc. A belief in transmigration and fate deadens their sense of sin, and elaborate and mystical systems of philosophy sustain their pride in their religion.

THE MISSION OF THE AMERICAN BOARD. — Jaffna was occupied by the Portuguese in 1617, and they used every means to propagate Roman Christianity. The peninsula was divided into thirty-seven parishes, and large churches erected. Many of the people are still Romanists. After forty years, the Dutch took the place, and, by government influence and almost compulsion, filled the large churches with nominal Protestant Christian congregations. But the Christianity of the people was only outward, as shown by the fact that when the English took possession in 1796, and the government was declared neutral in religion, the attendance on the churches immediately ceased, and when the American missionaries came, in 1816, all traces of Protestant Christians had disappeared and, except the Romanists, the whole community had relapsed to heathenism and naturally believed that Protestant Christianity is merely a matter of form. Mr. Newell, of the first company of missionaries sent out by the American Board and afterward located in Bombay, visited Jaffna and strongly recommended it as a place for a mission, both because of the favorable attitude of the government and because of the relation of the island to India.

In 1816 the mission was begun by Messrs. Richards, Meigs, and Poor, with their wives, and Mr. Warren. In 1820 they were joined by Messrs. Spaulding, Winslow, Woodward, and Scudder, with their wives. But no more missionaries were permitted by the government to come until 1832. Permission was given to repair and occupy the ruined churches and parsonages left by the Dutch, and seven of these became mission stations. From the first the most feasible method of work seemed to be by schools, and in 1826 the Batticotta Seminary and the Odooville Female Boarding School were started. The former continued until 1856, doing a grand work educationally as well as religiously. Its legitimate successor is the Jaffna College, begun in 1872, suggested by native Christians, and supported by endowments of \$30,000 raised in the United States of America, and not far from \$8,000 given in Jaffna. It has about seventy students, who are all boarders, and who pay their own expenses, the institution receiving no aid from the Board or the government, yet being thoroughly missionary and having none but earnest Christian instructors, two of them from the United States, besides the Missionary President. When the Seminary closed in 1856, a self-supporting English High School was started by a native Christian and has been maintained with an attendance of about 300, part of the time under an American principal. The Odooville Girls' Seminary has had a history with no parallel in a heathen land. A thousand girls, mostly from heathen homes, have been trained for the Church. Miss Agnew was the principal for forty years. It has now a beautiful building, a gift from the Woman's Board of Missions, accommodating its one hundred pupils, and has become self-supporting, depending on its endowment and the tuition of pupils to supplement the government grant-in-aid. The Odoopitty Female Boarding School with thirty pupils has been doing a similar work since 1867.

Dr. Scudder began medical work, but the medical department was fairly started by Dr. Ward in 1833, and carried on by Dr. Green with aid from the government. Over one hundred students have been trained in Western medical science, using the same textbooks as students in America, latterly in the vernacular, Dr. Green having translated them into Tamil. A Training School for Teachers is nearly supported by government grant. Nearly 9,000 children in 140 village schools form an encouraging feature not equaled elsewhere. These schools, although almost entirely supported



locally, are under the control of the missionaries, and are a powerful auxiliary in the work. The first native pastor was ordained in 1855. There are now ten, two having died.

The first native church to become self-supporting was Batticotta, in 1867. Now there are thirteen independent churches, only three of them receiving a little aid from the mission. At nine out-stations a part of the preacher's salary is paid by the people, and in each of these places it is hoped that churches may be started before long. The total membership is about 1,200. The contributions of the people average over \$3 each per year, which is the equivalent of the ordinary wages for thirty days' labor. The general rule among the Christians is to give one tenth of their income. They have their Foreign Missionary Society, which supports three preachers in the islands to the southwest of Jaffna, among a population of 28,000. The Theological School is not continuous, but classes are taught when a sufficient number of suitable candidates are found. The mission enjoyed the services of a missionary printer for twenty years; first Mr. Minor and then Mr. Burnell, some of the time with four presses in constant operation. The press has been a very important auxiliary and has done a great work. During those twenty years 172,000,000 pages were printed, nearly one third being the Word of God. From that time, under native management, it has continued to render important service though not quite as extensive as before. *The Morning Star*, a semi-monthly paper, has been kept up since 1841. The Ceylon Mission has always given much attention to different forms of educational work, but village preaching has by no means been neglected, and a good force of catechists and Bible-women has been employed for direct work among the heathen. Tent work and moonlight meetings are carried on in the villages, and house-to-house visitation to such an extent that every house has been visited repeatedly.

Although heathen temples are thronged more than ever at the great festivals, it is largely as holiday affairs, and there is a very general expectation that Christianity will prevail. The soil is prepared, the seed is sown. Jaffna was the basis for beginning the Madura Mission in 1834, and at all times Jaffna men have held positions of influence in India. The first convert of the American Board from heathenism was in Jaffna. Nowhere else in a heathen land has Christianity so strong a hold on the whole community. There are now five missionaries and their wives and four single ladies connected with the mission, two of the families having joined the mission forty years ago. Although the native church is independent, the work of evangelizing the heathen cannot be left to it until the time of great ingathering, which we hope is near.

OTHER MISSIONS IN JAFFNA. — When the American missionaries arrived they found the English Wesleyans already in the field, and the agreement was made that the Wesleyans take the towns of Jaffna and Point Pedro, and the Americans take the country population. Two years later the English Church Mission also entered the field and took up some unoccupied districts. These three missions work harmoniously side by side, each in its own portion. The C. M. S. have a population of 50,000 in their field, the Wesleyans 52,000, the Americans 155,000. The two former have missions in the main part of Ceylon, but the Americans have not extended their work in that direction.

## Letters from the Missions.

### Mission to Austria.

#### OPPOSITION YIELDING.

MR. CLARK writes from Prague, December 30:—

“On the 20th inst. I received to the

Tabor church two more souls, one of whom is a young man of much promise and ought to enter our training school. A Roman Catholic teacher was present at all the services in Tabor on the 20th, and was much interested. Just now he has a few

days' vacation, and so last Sunday he attended our chapel services in Prague. The Lord has evidently commenced a work in his heart. Next Sunday we welcome seven more souls to our Prague church; one of them is a poor organ-grinder with one arm.

"The work at the new out-station, Lieken, is very interesting. God is helping us wonderfully in that place of no good reputation. Over one hundred Romanists attend the services there. It is not far from Prague, so that Friday and Sunday evenings some one of us goes to Lieken to help our brother who lives there. Last Sunday a young man attempted to disturb the meetings, but he was promptly arrested by a policeman who had partly concealed himself in the court. God be praised that the local authorities see that our work helps them and that they are ready to protect us!

"A brother who started some meetings in his house in a new suburb was called before the authorities. 'Is your work in connection with Mr. Clark?' 'Yes.' 'All right, you can go home; we know that his work is good.'

"Next month two of our members start for Chicago to help Mr. Adams in his Bohemian work in that city. Yesterday came an unexpected application from a Baptist source for a colporter and evangelist for America—for what place was not said. With twenty-five meetings each week in Prague and suburbs, I cannot well spare another helper until we have, with God's help, trained others to take their places.

"A few weeks ago I received the following unexpected testimony from a choice Bohemian pastor: 'I greatly rejoice over the success of your work, and pray for more of it. It is a fact that your work is a blessing to us. Its very existence is to us a certain stimulus; and it often seems to me that my superiors would have hindered my work far more if they were not afraid of a free church.'

#### *European Turkey Mission.*

##### WORK IN WAR TIMES.

OUR brethren in this mission are apparently too busy to write at length con-

cerning the present state of affairs in Bulgaria. The letters we have received were written prior to the consent of the Porte to the union between Bulgaria and Eastern Roumelia. Mr. Marsh writes from Philippopolis that while the people are hopeful and full of patriotic devotion, the usual business is so interrupted by the war that the people are very poor and trade is at a standstill. He fears much concerning the ability of the young Protestant community to carry out their purposes in the support of evangelical work. Opportunity is found for labor among the soldiers; Mr. Marsh and other missionaries having joined in the distribution of tracts and Scripture cards in the hospitals and among the soldiers. They have scattered some 30,000 in all, and have found evidence that they are doing excellent service. In this and in other ways they hope to prevent the decay of morals which attended the Russo-Turkish war. Miss Stone writes from Sofia:—

"The Bishop of Sofia has refused to allow the distribution of the gospels among the soldiers, and yesterday I was told that the government would probably send no wounded soldiers to the hospital which Dr. Kingsbury has prepared for them in Samokov. The bishop in that city has anathematized the enterprise, and the entire priesthood seems to be extremely suspicious of the readiness which all Protestant Christians have shown to aid in this emergency of the nation must have some sinister motive, as the Bishop of Sofia—Clement—plainly said: 'This is not the time for the circulation of the Scriptures, and for attempts at proselyting.' Meanwhile, I find no hindrance, save in the matter of distributing Testaments. About this we use care not to arouse an opposition which should make futile all our attempts at work. A few Testaments which were presented to the Red Cross Society, of which Bishop Clement is president, have been circulated, having received its stamp. This week Miss Stewart—a special nurse sent hither by the Queen to express Her Majesty's sympathy with Prince Alexander

and this Bulgarian nation—arrived, together with Mr. Barrington, a commissioner of the National Aid Society, and an English surgeon. At the request of the wife of the English Consul-General here, I have been with Miss Stewart for two days to inspect most of the hospitals in the city, and be of any assistance to her which was possible for me to render. Now she has with her one of the teachers of the Samokov school as an interpreter.

"It is fully time, I think, that Russia should see, what the rest of the world has been more ready to acknowledge, that the 'Bulgarians are the stuff that nations are made of,' and to be willing to allow them to enjoy the liberty which God has put within the grasp of their heroic hands. I would love to write you of the brave deeds of which we hear, done both by prince and peasant; of the heroic endurance of the wounded in the hospitals under the most excruciating tortures; of the recognition of God's hand leading prince and nation during this campaign, which we hear very frequently, and sometimes from lips unused to acknowledge God."

### Western Turkey Mission.

#### SAMSOON.—INTERESTING CONVERTS.

DR. HERRICK wrote from Marsovan, November 30:—

"Our theological class of twelve members had their examination on the 11th inst. and the next day scattered for their long winter vacation, to be spent in evangelistic work. This opportunity was at once seized to go to Samsoon for the dedication of the new chapel. It had been proposed to organize a branch church at the same time, and so the pastor and a delegate from the Marsovan church accompanied me to Samsoon. We gave several hours to the examination of candidates for admission to the church.

"There were four Greek and four Armenian candidates, including two Greeks from Ala Cham. These two hold regular meetings on Sunday, in their village, with four companions. The examination of

the candidates on their Christian belief was conducted all together, while each one met the committee privately for conversation on points of personal Christian experience. The knowledge of Christian doctrine, in each case, was creditable, and the conviction in regard to the truth learned was clear, and the tenacity with which sound doctrine was held was marked. But it was when we came to converse on personal experience that we met incidents to warm the blood.

"One first came to the knowledge and acceptance of the truth four years ago in Constantinople, held to his conviction afterward almost alone, while residing in Bafra, and had evidently grown in both knowledge and character since I knew him at Bafra. Another meets with constant opposition in his own home, and this opposition is evidently keeping his knowledge of the truth ever on the increase and giving depth and clearness to his Christian experience.

"Another, a son of a Greek priest, obtained a Bible more than three years ago, which he read with much interest, and afterward received a box of books from Samsoon to place on sale in his shop. This roused opposition and he was bidden, by authority of the government, on a certain feast-day to close his shop. 'I will do so,' he replied, 'provided you close the wine-shops, coffee-shops, and tobacco-shops on Sunday. To keep Sunday holy is the command of God; to keep the feast-day is the command of men: if it is an offence to you for me to keep my shop open on feast-days, it is an offence to me for you to keep these shops open on Sunday, and you see I have the weightier reason.' About a year ago the young man gained greater boldness and declared himself a Protestant; and when all were satisfied that he could not be dissuaded from the new confession, the people of the village said to his father: 'You must turn your son out of your house or we will turn you out of the priesthood.' The poor man had no other means of support and reluctantly turned his son, with his young wife and child, from his home.

The young confessor was in pressing want and real distress till he found substantial help, in the way of business, from a townsman of means, now residing in Constantinople—one of the few well-known evangelical Greeks there.

"When, in the course of the examination, this young brother was asked in regard to his readiness to suffer for Christ if need be, it was soon evident that on this side of his Christian experience, at least, he had already reached a higher point than most of his examiners. Yes, he *had* given up all for Christ! When he retired from our room, there was a spontaneous burst from several at once: 'We shall have no difficulty in deciding in regard to receiving *this* candidate!'

"The examination of his younger companion,—brought to the truth through his efforts,—though eliciting less complete knowledge of Christian truth and showing no *such* ripeness of Christian experience, made the impression on us all alike that 'This lamb too must be received into the fold.' We were greatly touched by his answer, given in utter modesty and humility. 'How do you *know* that you have experienced the new birth?' 'How can I be *sure*? No, I'm not *sure* I've been born again.'

"All that were examined were received. We enjoyed, with a rare enjoyment, a very tender meeting for especial prayer with these accepted candidates early on Sunday morning. At ten o'clock Sunday morning, November 15, the evangelical community of Samsoun met for the *first time* in a room specially erected for divine worship. The site of the new chapel is very central, high, and healthful; the premises are ample, enclosed as yet only by a board fence. The cost of site and building, with necessary furnishing—very simple—is nearly \$2,400, more than one fourth of it from the little community of Samsoun. The audience at the dedicatory service was about three times that of the late Sunday audiences, and 'yet there was room.' In the afternoon the house was fuller—every seat occupied. The dedicatory services consisted of an introduc-

tory statement by the preacher, an address and prayer of consecration by the missionary, and sermon by the Marsovan pastor. In the afternoon the new members were received to the Marsovan church, and the Samsoun branch of this church, numbering nineteen in all, communed together, and two children were baptized. Thus, for the first time in this generation—for the first time since the post-Apostolic age—the ordinances of the church were celebrated in the city of Samsoun—the ancient Amisus—in evangelical simplicity. It should be added that the providence of God has been signally conspicuous in the matter of the erection of this chapel. Opposition from the government was to be expected; but the man most likely to stir it up was absent till the building was enclosed and covered. Opposition from the Greeks was to be expected; but at the very moment when the Protestants were getting their permission for the erection of this building, the Greeks were engaged about the erection of a new schoolhouse, and it was impolitic for them to interfere with other people's affairs."

#### HOW THE FIRST SEED WAS SOWN.

"After the close of the public services of Sunday, one of our most experienced and trusted brethren was sitting in my room and related the following incident, through which it was not difficult to trace back the fruit we now rejoice to see to its seed-corn. I will give the incident as nearly as possible in his own words:—

"'When I came here, fifteen years ago, the Protestant community consisted of two watchmakers and one tradesman. You know who and what they were. The missionaries had rented a room or two in a house for their use in passing through the city, and the house was occupied by —. One Sunday, as we four were sitting talking, two muleteers—rude villagers—came in and asked if that was the Protestant meeting-house. We replied that it was all the meeting-house there was. "What is the hour of worship?" "There is no regular hour and no public service except as a missionary or preacher

occasionally spends a Sunday here," we said.

"We found, on inquiry, that the men were from Harpoot and were Protestants, and we said: "Of course you can't keep Sunday on the road?" "Oh, yes; we do!" they replied. "If we are to have travelers with us, we inform them beforehand, and if we have only loads the matter is in our own hands." We gave little attention to the men and resumed our talk. They were sitting off the divan on the floor and near the door. Presently one of them said: "May we not read God's holy Word together and pray even when there is no preacher?" We gave a surprised assent, and he pulled from his bosom Testament and hymn-book, gave out a hymn (which was sung), read a chapter, and prayed, and after he had sat down, said: "It is not for one like me to give exhortations to men like you; but if you will excuse the boldness, let me beg you to meet and read God's Word and pray together every Sunday, even if there be no preacher." *One of those present has never forgotten THAT SERMON.*

"How many 'glad surprises' await God's unpretending but faithful ones when they join the general assembly and church of the first-born!"

### Eastern Turkey Mission.

#### BITLIS AND OUT-STATIONS.

MISS M. A. C. ELY wrote in November last of their school in Bitlis and of several visits she had paid at Boolanik, Havadoric, and other out-stations:—

"The usual annual examinations in our school took place October 1 and 2, and were very pleasant and encouraging. There was a large attendance both of Protestants and of Gregorians. A class of four, for all of whom we have hope that they are renewed, was graduated and sent forth with mingled feelings of joy and pain—joy that other laborers were ready to go out into wide field, pain that the older and helpful members of our

family would be no more with us. We shall greatly miss them, but would not recall them—rather bid them Godspeed in following their chosen motto: 'Ever forward, ever upward.' I may add that two of these young women have at once begun service—one as teacher of a large day-school in Bitlis, and one as Bible-reader and teacher of women and girls at the village of Dsaag.

"November 26.—Since writing the above, I have visited the mountain hamlet of Suiamerg, which lies high up on the steep, considerably beyond Havadoric. At Suiamerg we had long earnest talks with the crowds of women and children who came in. Bitter poverty makes their lives sorrowful, and they listened eagerly to exhortations to seek those treasures great and secure which await the poor in spirit above. It gave us heartfelt joy to tell them of the home beyond the reach of the oppressor, 'where the wicked cease from troubling and the weary are at rest.'

"The following day we spent in house-to-house visitation at Havadoric. We found everywhere cordial, thankful greetings. Four girls from this place have just returned to school at Bitlis. I was much gratified to hear of their industrious ways and obedient conduct in their homes during the vacation. Yesterday, after holding a general meeting for the women at Havadoric, we came to Derkevank. To-day we expect to go on to Hartsore, a village a few miles beyond Moosh."

#### ERZINGAN.—PERSECUTION CEASING.

Mr. Robert Chambers writes from Erzingan, November 23:—

"I arrived in this city on the 14th inst., and have since been visiting the brethren and sympathizers in their shops and houses and holding nightly meetings for prayer and for the examination of candidates for membership. I expect to spend a couple of Sabbaths in the Kemakh region and then return here to remain through the Week of Prayer at least. The persecuting archbishop of former years is no longer here. I called at the bishop's palace and was kindly

received and my call returned. The open opposition of former days seems to have ceased entirely. We seem now to be threatened with being 'severely let alone.' In a city like this we must do something to attract attention. If our enemies fail to advertise the importance of our work, we must do something to save ourselves from being forgotten or neglected. Thus far our people are all from the humbler classes, and only those who understand the constitution and usages of oriental society can give due weight to the bearing of that fact upon the evangelization of the community. True, the early disciples were largely of humble origin, but it is also true that out of deference to the needs of the work Paul was called, and he 'labored more abundantly than they all.'

"The purchase of this house gave the movement a footing, though it also brought bitter persecution; but that served as an advertisement. Many were ready to join in the work.

"I have just learned that a persecuted Turkish convert has been permitted to return to his village, but is stripped of everything — wife, house, mill, fields, and a little money he had out at interest. He — an old man — is chopping wood and doing chores for his bread, but is joyful and fearless."

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### Madura Mission.

#### OPEN AND SECRET OPPOSITION.

In a letter in the *Herald* for January, Mr. Howland reported a number of villages as ready to accept Christianity. He now writes: —

"Just now the heathen employers of these people are threatening them, and doing their best to prevent their becoming Christians. The village was originally given by the rajah to some Brahmans. The Brahmans soon needed money, and so they gave their fields as surety. Now the Brahmans own but little in this village. Thavars, a cast of robbers, have come to live there, and they have secured a portion of the land. They are a thrifty class of

people, as farmers. The people who wish to become Christians are from a caste called Pallars. In many places they own considerable land, and are, as a rule, thrifty. These people in this village are the servants of the Thavars, work for wages in the fields, etc., and are allowed to build houses in the village. The Thavars are afraid of two things: first, that if these people become Christians they will be less respectful, and unwilling to serve them; and, second, they are afraid that they will report to the missionary all the robberies carried on by themselves (the Thavars), and the missionary will get them punished, or at least keep so close a watch that they (the Thavars) will have to give up their occasional robberies.

"We have been unable so far to get a spot of land for a prayer-house, and the people are afraid to give up for *rent* any house, as they have no right to a house in which they do not *live*, and if rented the Thavars very likely would on some dark night set fire to the roof, and one house burnt usually means a dozen, in these thickly crowded villages.

"In another village where we have had a small congregation for two or three years, when the catechist began to build a prayer-house he was stopped by the village officials. The village is owned by a Brahman. He is not willing to have a Christian church on his property. The case was taken before the police, and the Christians were told to proceed with the building, and that no disturbance would be made. But the man who gave the land is afraid; for although there may be no trouble in the completing of the building, yet the village head-men have a hundred ways of indirect punishment in case a decision is made against them. A hundred sheep are allowed to 'wander' into his cottonfield, or cows into his cornfield, or fire may strangely break out in his house; and even if he complains, they will take no notice of the complaint. His ox or his cow may die of poison. I have this week asked a pastor to go and advise as to the best thing to be done."



## PREJUDICE YIELDING. \*

Mr. Hazen writes from Palani:—

"You will be interested to know that we have recently had a providential opening for a Bible-woman in Palani. A woman with some experience in this kind of work came to us two weeks ago and asked if we would give her work? During the same week several Brahmans and leading men of Palani came to one of my catechists, requesting him to intercede with me for a woman to teach their wives to read—and to read to them—the Bible. It was a plain case, and Mrs. Hazen has set her at work.

"We are also much interested by the fact that Brahman and Mohammedan boys are coming to our schools and studying the Bible daily. They are very bright and intelligent, and will soon be the leading men of the community. Hitherto in Palani they have been prejudiced against our schools on account of the Bible. Thus you will see that prejudice is giving way here as well as in other parts of this great country. But we need the Holy Spirit here in abundant measure, both upon ourselves and upon all of our helpers. Pray for us."

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**Shanse Mission.**

**PAGAN WORSHIP.**

MR. STIMSON sends a long account of a tour through villages and cities between Tai-ku and Chieh Hsiu, in which he was accompanied by his Christian servant Tsui. The following is his account of Sunday, September 6:—

"Visited a temple theatre at Yü Shih. Passing through the temple I came across five men in their 'great clothes,' guided by a priest in their acts of prostration before the idols. The priest burned yellow envelope-like papers at each shrine. After they went out of that court I addressed the bystanders, some of whom listened attentively, repeating to one another some of the things said. Afterward I met the oldest of the worshipers, and addressing him courteously, entered

into conversation. The man seemed very willing to listen, and had asked me a question or two, when another of his company passed by, pausing to tell him that he ought not to listen to me. As soon as the play began, all chance to preach or sell stopped. I went home while Tsui canvassed the village from house to house.

"I went to a little temple in the country where there was a regular worship of a Buddhist divinity. The temple stands away from any village, up on a bank of loess in the side of a ravine. Offerings were made both in biscuits and cash. Women were there in greater numbers than men. There were constant arrivals and departures of carts, and a change in the attendants. Worship consisted in prostrations, while the priests chanted to the clang of cymbals and wooden drums. I made my way to the very rail, and began addressing one or two bystanders inside. Some of the priests came, in the intervals of their chantings, to listen, and one of them—a young man of very pleasant appearance with whom I had had opportunities on other days to speak plainly of the truth in Jesus—now took a catechism, which he and his fellows busily read as they could snatch an opportunity. We had several opportunities to speak to different groups during the day. They listen with interest, ridicule their idols, but, nevertheless, temples are repaired, new ones are built, and the priests of false gods grow fat upon their offerings. We sold about sixty books there.

"In the afternoon the blind native pastor of the Catholic community came in with several other persons. It seems that a man whom they are trying to convert demanded an opportunity to hear a discussion between the two *chiaos*. So we had a discussion on Mariolatry, Peterolatry, and the second commandment. The priest insisted that the Apostles' Creed was in the Gospels, and that the commandments did not forbid images of God and Christ for purposes of worship. In their church on the East Street they have an image of God as well as of Christ."

## Japan Mission.

## SAIJO.

MR. ATKINSON reports a preaching tour through various towns on the island of Shikoku, beginning with Imabari, on Wednesday, November 4. The next place was Saijo, a castle town some twenty miles southeast of Imabari. Besides Mr. Atkinson there were two native pastors and a Bible colporter. Of Saijo Mr. Atkinson says:—

"We stopped at the house of a family with which I spent a night last February. Since then the wife has been baptized, and the husband has made some little progress Christ-ward. The son, through whom both received their first Christian impressions, is now in his third year in our Kioto Training School. At seven o'clock in the evening we began to preach to a large audience in one of the most wretched theatres I have yet been in. Quiet and interested listening throughout the three hours of discoursing gave us reason to hope that some may have received enough instruction to lead them to a saving knowledge of Christ.

"The Bible-seller began the preaching. Having him speak first is probably an outcome of an old custom. In feudal times the armed retainers were of two grades—a high and low rank. In battle the low-rank forces were first engaged, then the genuine high-rank warriors. This custom prevails in many branches of transactions even now. The man spoke well on the 'one thing needful.' Evangelist Oku spoke concerning the 'stone which the builders rejected becoming the head corner': a most forcible presentation, and exceedingly appropriate. Evangelist Murai spoke on the passage, 'Oh, wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.' How these passages seem to lay bare not only the condition and conduct but also the thoughts and intents of the hearts of this people!

"Pastor Ninomiya came next with the text, 'The preaching of the cross is to them that perish foolishness; but unto us

which art saved it is the power of God.' He gave the history of the cross in Japan in the old times, and the dread and hate of it, and then fully told of its triumphs now in saved souls and lives aroused to right living. My sermon closed the series, and had for its theme: 'Christianity a way of love,' developing it through the passages 'God is love,' 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,' 'Thou shalt love the Lord thy God with all thy heart,' 'Thou shalt love thy neighbor as thyself.' It is very interesting and reassuring to find the pastors and evangelists using more and more scripture in their sermons, and appealing more constantly to the Bible as decisive and final authority. When the preaching was ended, an hour or more was spent at the house of our host in further explaining and teaching. We were all quite ready for our lowly beds when they were spread on the floor for us."

## KOMATSU.

"The following day, Saturday, we went on to Komatsu, distant five miles (see *Herald* for March, 1885, p. 114). I was entertained by my previous host, who almost lost his house by attempted incendiarism—which was done because of my visit—a year ago. He is a leading member in the church, hence we had much to consult about. The Sabbath day was a full one as usual, there being three services, the last one being a series of three sermons in the evening. The outward opposition has now quieted down, hence there is nothing unusual to record. Evangelist Murai spoke concerning everlasting life and the conditions on which only it could be obtained. A hearer sitting near the preacher said to his neighbor in what was meant to be a whisper, but was heard by the speaker: 'But if nobody should die the world would swarm with people and there would be no getting along at all!' This aroused Mr. Murai to a vivid and earnest interpretation of what is involved in the biblical idea of everlasting life.

His address must have deeply impressed the most stupid in the audience."

SAKAIDE. — OPEN OPPOSITION.

"On Tuesday morning, November 10, accompanied by Mr. Oku and Mr. Murai, I took a little steamer back to Tadotsu, fifty-five miles away. I sent a telegram in advance saying we would preach in Sakaide that evening. We reached the place by seven o'clock in the evening, and were ready at once to begin the service. We learned that persecution loud and fierce had sprung up, and that public preaching had been stopped. We resolved to make another attempt, hoping that the presence of a foreigner might smooth over some difficulties. The place was lighted up, and lamps with a red cross on them hung along the front of the building. Mr. Oku was the first speaker. A large audience gathered, though few would sit down. Many evidently wished to hear, but a mob outside made a constant disturbance by vile jibes, howling, and boisterous rushing in among the standing listeners. Mr. Murai next began, and with that there was a fresh outburst, accompanied by mud and stones. Mr. Murai worked on for about twenty minutes, and then my turn came. For a moment there was quiet, and then there was a tremendous outburst of howling, hooting, and rushing in on those who desired to hear.

"My host—one of the few Christians in the place—came to my side and urged me to sit down, as he was much afraid I should receive harm; but I did not see things in that way. My blood was a little up, too, and I did not propose to be put down without a struggle. I took up the speaker's stand with the lamp on it and carried it toward the open front where the crowd was and set it down and then stood beside it. A voice in the crowd shouted out: '*Aré wa yûki da!* (That's plucky! So far, so good).'<sup>1</sup> I had a little quiet and began, and thought I was getting the crowd in hand; but I was a trifle provoked to find that the quiet was probably owing to a couple of policemen who had

just come along rather than to anything that I had said or done. The Bible-seller had slipped out, it seems, and called them. When setting out he received a blow on his head that raised a lump as big as a pigeon's egg. One policeman came in and sat down, and one remained outside. There was perfect quiet, and I spoke about an hour. I gave the people a thorough overhauling for allowing such conduct as we had seen that evening, and had previously heard of. I told them they might have railroads, and steamboats, and telegraphs, and public schools, etc., but that it was clear they had not yet learned the ABC of a true civilization. I then went and told them of the benefits of Christianity to the individual, the family, the town, and the nation. The attention was perfect, and I believe the impression good. When I had finished, Mr. Murai asked if he might not have an opportunity to speak again. He spoke well for another half-hour. From eleven o'clock in the evening until one o'clock in the morning I had a close conversation with my host.

"I rose in the morning languid enough, and about ten o'clock I took jinrikisha for Tadotsu, seven miles distant. My passport expired that day, hence I could stay no longer in the interior. Without a passport we can only travel within a radius of twenty-five miles from a treaty-port as base. The revision of treaties drags out its weary length, and there seems little more prospect of an early conclusion of the revision than there was five years ago. America stands ready to turn over its citizens and their interests to the care and keeping of the Japanese, but neither England nor Germany has yet reached that frame of mind. Because of this friendly attitude of the United States American missionaries meet with a kindly reception by almost all classes, and is a string that can be pulled with good effect on such a crowd even as the one I met in Sakaide. The Apostle Paul did not hesitate to make use of his Roman citizenship on occasion,—and with good effect,—so I see no reason why we should not do the same with our American citizenship."

## West Central African Mission.

## A PORTUGUESE OFFICIAL IN THE INTERIOR.

LETTERS have been received from Bailundu, dated November 28. They report good health. Mr. Stover had begun a school for the lads, and Mr. Sanders had gone to Bihé to find out how matters stood with the king and the people. Silva Porto, who has a house at Bihé and who does much trading in all this region, has been appointed by the Portuguese government as *capitão-mor*, or captain-general. Of an interview held between the new official and King Kwikwi, to which the missionaries were invited by both parties, Mr. Stover writes:—

“Porto sustained his dignity by a present of two kegs of rum, a bale of cloth, and a few kegs of powder. After all the head-men had been summoned, he announced the fact of his appointment to the office he holds and made some remarks, among them this: that whites were to be well treated. King Kwikwi, through one of his counselors, replied, accepting the lordship which had been placed over him, referring to us in particular in reply to what had been said about white men. After this palaver, they began to discuss the rum and we took our departure, Porto accompanying us home, where he remained all night doing some necessary correspondence to go with our mail. His visit was very satisfactory. It gave us an opportunity to measure the man. And it also gave us an insight into the feelings of the Portuguese government on the matter of our expulsion and return. In conversation with Mr. Sanders, Porto often referred to Braga and always with condemnation of what he had done. He said: ‘Let us forget the past and work together for the good of this people.’ This anxiety to forget the past is not confined to Señor Porto. I found it all the way, wherever I met a Portuguese official, and it is a hopeful indication to my mind. It shows, at least, that they see the difficulty they have gotten into through the man whom they commissioned to investigate affairs pertaining to our mission.”

## FROM BIHE.

In the absence of Mr. Sanders in Bihé, Mrs. Sanders writes as follows, November 25:—

“Mr. Sanders left us November 9 and reached Señor Porto's on the 14th. His reception at the king's village was as satisfactory as he could wish. At first the *osoma* thought it would increase his dignity to show great displeasure that he had dared to come there, but Mr. Sanders knew the people well enough to see that his wrath was only assumed. He also seemed to think his importance enhanced by yelling out his words at the top of his voice, so Mr. Sanders says he also shouted what he had to say in reply at the top of his voice; but as the king moderated, he did the same. As there were a good many young men and some of the head-men present, he then took the opportunity to explain our mission. At first my husband did not intend to carry any present at all, but Chitwi advised him to take one piece of cloth, as to go without any present would be to show great disrespect to the *osoma*. We certainly wish to avoid doing that. Mr. Sanders took one piece only. There was a great deal of derision when he produced his present, but it was taken without demur. The chief head-man told Mr. Sanders later that Jamba Yamina said he was to add five pieces; but Mr. Sanders declared he would give no more, and there the matter dropped. It seems very evident that they wish us back in the country and doubtless will try so to behave as not to drive us or frighten us off.

“Mr. Sanders says that Señor Porto is quite enthusiastic in his plans for the elevation of these people since he has been appointed captain-general; but he hopes to raise them by mere externals, teaching them to read, etc. He has started a school in his own village. If he only had the truth in his own heart, he would be an invaluable helper. Señor Porto sent us, by the returning carrier, three large baskets of nice oranges. They are a treat to us. Mr. Sanders writes that Porto has over a hundred trees and he should think between thirty and forty bushels of ripe oranges.

"The same day that our last mail left, Señor Coimbra from Chivula came here. He brought three kegs of rum as a present to King Kwikwi, whose daughter is Coimbra's wife. For more than a week all the men in this vicinity reveled in drunkenness."

### East Central African Mission.

#### THE CLASS OF CATECHUMENS.

MR. WILCOX gives a hopeful account of his class of young men referred to in the last *Herald*. Under date of Mako-dweni, November 14, he says:—

"The number of those who now profess to be following the Lord Jesus according to their light has come up to twenty-two. There are as yet no girls among the number. They are all in our employ but one, namely, the blind man whom I have mentioned in former letters. But our attendance on the Sabbath remains good. The outsiders are for the most part women and children, and I noticed last Sabbath close attention was being paid on the part of some of the mothers. I do not know what to say about these converts, if I may call them such. They declare that they have given up strong drink, smoking hemp, and they have left their heathen friends with all their customs, and do not intend to return to them. They seem to be willing to live up to all the light they get. Considering the faint light which they have as yet, I do not see why they do not do as well as could be expected from the same number of converts anywhere in the world.

"We have an advanced class of five young men to whom Mrs. Wilcox teaches reading and writing by dictation. These five teach the others the alphabet and those who are less advanced in reading. These five

young men are very promising, and I think we shall be able very soon to send them out on the Sabbath with the catechism to form classes in the kraals. Our hearts yearn for our girls, all of whom are very bright and intelligent. The girls here, as a class, seem to be more intelligent and industrious than the Batongas, and we think as soon as they can be made to see that the question of their soul's salvation is something for them to determine for themselves, and cannot be left to their husbands or fathers, they will decide for Christ."

#### FROM MONGWE.

Mr. Richards writes from Mongwe:—

"Dalita has a school much larger than she can manage at Rombeni—111 on the roll, and more coming every day. The old people come in, and by their continual talking they worry her. I have preached my first sermons in Tonga, at that place, the last three Sundays. We have school here at Mongwe three hours a day; my boys recite the whole of a catechism of 120 questions every day, read, write, spell, count, and study arithmetic. Lucy has a school at Dingadinga, with a roll of forty-two. She was a Bible reader in Natal, and does work daily in that line. Cetywayo has school every day at Jogo, with a roll of sixty or more, and holds services for the people on Sundays, and talks with them daily on religious subjects. Since I last wrote I have copied Mr. Wilcox's Tonga dictionary and added to it, till now I have a neat little Tonga dictionary of 1,626 words. I then made another from that in English-Tonga form and added 100 or more words, so that now I can get hold of words that I have heard and can use them. The work was all done on the typewriter, and is, therefore, plainly legible. Dalita, our boy, and I have translated three chapters in Matthew."

## Notes from the Wide Field.

#### AFRICA.

THE CONGO RAILWAY. — There seems to be some definite prospect that this proposed railway connecting the Upper Congo with tidewater will be completed. Mr. Stanley has been placed in charge of the undertaking by the capitalists interested, and he

writes to the *London Times* that the scheme is a practicable one, and gives promise of fair financial remuneration to the stockholders. He affirms that the sum of \$260,000 is now annually paid for carrying on the backs of men goods and merchandise from the Lower Congo to Stanley Pool. He estimates the cost of the completed railway to be \$3,875,000. Instead of 5,250 miles of uninterrupted navigation above Stanley Pool, which was his estimate at the time of writing his last book, "The Congo, and the Founding of Its Free State," he says that Lieutenant Weissman and the Baptist and Roman Catholic missionaries, through their explorations of other affluents, have added 1,500 miles to the known navigable waters, so that now there about 7,000 miles open to commerce above Stanley Pool. Mr. Stanley has in the public prints made a caustic reply to the report made by an American officer concerning the unhealthfulness and unproductiveness of the Congo region. The visitor to those regions who gives his impressions after a stay of a few weeks or even months stands a poor chance of being believed when his testimony is placed against that of Mr. Stanley with his long experience in Africa.

AN INDUSTRIAL SCHOOL FOR THE VEI TRIBE. — This tribe occupies the west coast of Africa, about forty miles from Monrovia in Liberia. Rev. Hugh M. Browne, a graduate of Howard University and of Princeton Theological Seminary, who has seen short service in Monrovia in connection with Liberia College, has undertaken, with the approval of the Presbyterian Board of Foreign Missions, to establish a missionary industrial school for the Vei tribe. The Veis and Mandingoes are closely related, and it is hoped that an industrial school, started on an economical basis, will have great influence throughout all the neighboring tribes.

CENTRAL AFRICA. — The London Missionary Society has brighter news from its missionaries on Lake Tanganyika. Captain Hore, writing August 15, reports that all are well and hard at work, that his wife's school of girls was in successful operation, and that these girls had given them great hope by reason of the changes that had taken place in them since the commencement of the school. Captain Hore reports also that in view of the position and influence of their station, the chief of Uguha, Cassanga, had proposed to remove and make that place his capital.

BISHOP TAYLOR'S MISSION. — The *Christian Witness* of January 7 contains a letter many pages in length from Bishop Taylor, giving a detailed account of his life since entering Africa. The story is interesting, and shows great courage and patience on the part of the bishop and his missionary staff. Soon after landing, most of his people were down with the fever, so that they could not travel. From St. Paul de Loanda he went to Dondo, most of the way by steamer. At this place he decided to open a day-school and an industrial department near by, and also a boarding school. He also established several stations, the chief of which were Pungo Adongo, Malange, and Nhangupepo. In some of these places he organized Methodist Episcopal churches, the membership consisting altogether of the missionaries, their wives and children. During most of his journeyings the bishop walked, making an aggregate of over 600 miles on foot. The bishop and his associates seem to be in the best of cheer and hopeful for the future. The *Christian Witness*, which seems to be the special organ for the new mission, calls earnestly for \$50,000 to be raised within the next eighteen months, urging friends to send in their gifts by hundreds and fifties and tens. In his letter, Bishop Taylor says that while in the interior "during a week of work and divine illumination it became apparent to me that I ought to sail for Lisbon October 15, visit London and Liverpool, and return thence to the Liberia Conference in January." This plan he carried out. The newspapers have recently contained accounts of his visit to King Leopold of Belgium in the interests of his mission. We are glad to record the beginning of this mission,



just north of our brethren at Bihé and Bailundu, and we hope that the work done by our missionaries upon the Umbundu language will be serviceable to Bishop Taylor and his associates.

COMMERCIAL AFRICA. — *L'Afrique* for December gives a new and valuable commercial map of Africa, showing the railroad, steamboat, and telegraphic lines which now connect the continent with the rest of the world. From an interesting article accompanying the map, the following facts are gleaned. The submarine telegraph lines connecting Aden and Port Natal touch at Zanzibar, Mozambique, and Lorenzo Marquez. From Zanzibar a line runs to Tamatave in Madagascar. On the west coast the line touching at Madeira has a branch to the Guinea coast, and it is in contemplation to extend this to the Congo, to Angola, and even to the cape. In Cape Colony there are 4,000 miles of telegraph lines, and in the year 1881 not less than 650,000 dispatches were sent. The number of steamboat lines is increasing rapidly, both on the east and the west coast. A list of not less than thirty-five such companies is given by *L'Afrique*.

#### THE LONDON MISSIONARY SOCIETY.

FROM the Annual Report of this missionary society, which has ever been in closest sympathy with the American Board, we take the following general summary of its operations:—

	English Missionaries.		Native Assistants.		Communi- cants.	Adherents.	Scholars.
	Male.	Female.	Ordained.	Preachers.			
China . . . . .	25	4	7	66	3,052	1,010	1,022
North India . . . .	15	7	8	26	484	1,907	3,513
South India . . . .	25	3	17	111	1,158	11,363	4,779
Travancore . . . . .	7	2	20	162	4,418	42,998	8,779
Madagascar . . . .	26	3	756	4,005	60,581	199,283	94,007
Africa . . . . .	21	1	..	46	2,071	3,076	1,083
West Indies . . . . .	1	..	..	6	460	1,380	251
Polynesia . . . . .	22	..	274	636	19,273	63,254	9,477
Total . . . . .	142	20	1,082	5,054	91,497	325,171	122,911

#### CHINA.

TWENTY-FIVE YEARS IN THE PROVINCE OF SHANTUNG. — Rev. Hunter Corbett, in the *Foreign Missionary* for February, gives an interesting account of the missionary labors in this province, in which the American Presbyterians have an extensive work. The province has an area of 53,768 square miles. It is the birthplace of Confucius and the scene of his labors. In 1862 and again in 1866 the province was overrun by bands of robbers. Then in 1876-77 came the great famine which desolated the province, the results of which are seen even now in the poverty of the people. Twenty-five years ago there was not one professing Christian in the whole region; now there are 5,000 members in connection with the various missions, the American Board, English and American Baptists and Methodists, the Scotch United Presbyterians, China Inland, S. P. G. of England, and the American Presbyterians, the latter having a church membership of 2,366. There are in all 30 ordained missionaries and 33 female missionaries within the province. There are said to be 300 centres where Christians and inquirers meet regularly on the Sabbath.

As the population of the province is about thirty millions, it appears that notwithstanding all that is done, there is but one ordained missionary to each million of souls. Mr. Corbett affirms that the converts are steadfast and faithful. Many instances are given

of their constancy under severe persecution. They cheerfully endure reproach and suffering for Christ's sake. "Many a school-teacher no sooner receives baptism than he loses his position and can get no work that he is able to do." In worldly matters a Chinese has everything to lose and nothing to gain in professing to be a Christian, yet these converts testify by their steadfastness, by their liberality in giving (often going without a meal in order to have the means of making a contribution), and by the peace which many of them have exhibited in the hour of death, that they are true converts to Christ. Mr. Corbett says: "I can witness in behalf of hundreds to their child-like faith in the power and willingness of God to fulfil every promise in the Bible, to their unshaken faith in the efficacy of prayer, their love for the Scriptures, and their honest and faithful effort to live blameless lives." Various grounds of hope are presented respecting the more speedy and rapid spread of the gospel. People are convinced that Christianity must prevail. Buddhism and Taoism are losing their hold on the people. The desire for education is removing prejudice and superstition. Landlords instead of closing their doors when a missionary appears now hasten to welcome him. Mr. Corbett declares that "no more hopeful or promising field for aggressive and enlarged missionary work could be desired than this and the adjoining provinces now afford."

## JAPAN.

THE OPPONENTS OF CHRISTIANITY. — Rev. Henry Loomis, agent of the American Bible Society in Japan, sends an account of an association of native Japanese calling themselves *Yaso Taiji*, or "Jesus opposers." These men are giving lectures over the country and are drawing large crowds to hear them. Among other arguments used is this: that Christianity requires its followers to abstain from war, and hence the Japanese Christians, should war arise, would be unwilling to defend their country. Mr. Loomis, however, reports that the government has forbidden the further use of the word *taiji*, thus affirming that open opposition shall not be allowed against Christianity or indeed against any religious sect. Toleration is the principle which the government espouses. Mr. Loomis reports an interesting series of meetings at Kochi connected with the Presbyterian Mission. These meetings were held in view of a series of lectures against Christianity in one of the large theatres. This hostility to Christianity has only served to advertise it and to make the attendance at the evangelistic services more crowded. After a time two prominent men of the city, not Christians, but who were indignant at what the Buddhist priests had said, rented the theatre and themselves delivered two addresses from a political point of view, showing that Buddhism is an injury to the country and opposed to civilization and progress. These men belong to the liberal party and they had a large and attentive hearing.

Mr. Loomis reports that he has examined recently the statement that only one fourth of the professed Christians in Japan are females. He finds that the facts are as follows: of the 5,471 church members, by the latest reports 3,136 were males, and 2,335 were females. The statistics also show that as the membership increases the proportion between the sexes becomes more nearly equal.

## POLYNESIA.

FIFTY-FIVE YEARS IN SAMOA. — The *London Chronicle* for January contains an article of sixteen pages by Rev. George Turner, LL.D., late of Samoa, concerning the work of the London Society in that group of Central Polynesia. These islands are about three thousand miles east of Australia and some six or eight hundred miles north-east of Fiji. The earliest explorers found the people atrocious savages, and one place — where twelve white men were slain by the natives — is now known as "Massacre Bay." The first missionaries, Williams and Barff, reached Samoa in 1830, and very rapid progress was made in the Christianization of the islands. At present heathenism

is a thing of the past, and there are two hundred villages in which native pastors are supported by the people. Dr. Turner says that Samoa has a dark side, as has England; "and yet some people imagine that if a group of islands has given up heathenism, it should have no dark side at all." The principal difficulty has arisen out of rival claims for the chieftainship. It is affirmed that on account of these feuds, not only the great bulk of the people but the chiefs themselves long for foreign help and protection. These are the islands, it will be remembered, about which a stir has recently been made on account of the assumption of authority by a German war-ship. A more recent proposal has been made that the three principal islands of the group be given—one to Germany, one to England, and one to the United States.

The missionaries early began to translate portions of the Scriptures, and thirty years from the time Williams and Barff landed in Samoa, the people were all nominally Christian and had a beautiful octavo reference Bible in their hands. From the beginning the natives were required to pay for all their Scriptures and other books. In less than seven years after the entire Bible was printed, an edition of ten thousand copies was sold, and the British and Foreign Bible Society has received from sales the entire amount of its outlay—\$15,571. After four years' revision work, another edition of ten thousand copies was printed which has now been exhausted. At the commencement of the mission the natives had never seen a piece of money. Now there are English, French, German, and American stores, and from \$250,000 to \$500,000 worth of native produce goes into the stores of these merchants in exchange for clothing and other necessary articles. It is pleasant to record the fact that the population, which in 1843 was 33,900, has increased somewhat; so that it now stands at 35,000. Dr. Turner affirms that there are now six thousand converted men and women within the group, besides the six thousand disciples who have died during the history of the mission. The day-schools and Sunday-schools are attended by eight thousand children. "I do not think you would find twenty houses all over the group in which there is not a copy of the Word of God and family worship every day of the seven." In the Samoan language, aside from small publications, there are twenty volumes embracing an aggregate of five thousand pages of Christian and educational literature.

One of the most interesting features of the work described by Dr. Turner is the mission seminary at Malua on the island of Upolu, with which he has been specially connected. It was begun in 1844. It was started on the self-supporting principle, and a site was chosen with a sea frontage, so that the students could keep up their fishing, as well as their agricultural, habits. The students labor an hour or two of each day, and Wednesday is given entirely to industrial pursuits. This one day a week, with an extra day on the first Monday of every month, has sufficed to supply the needs of the institution. There is now a large plantation, with cocoanut and bread-fruit trees, banana, yam, and taro plantations, together with pigs, poultry, etc., sufficient to support them the year round without drawing a single penny from the society. The only cost to the London Society has been the salaries of the two missionary tutors. The institution now owns an estate worth \$50,000, "principally the result of our industrial day once a week and carried on during the last forty years." The students at first numbered about twenty-five but latterly the number has been much increased, so that now there are over eighty. For every vacancy there are usually two or three candidates, and the most promising are taken. Many of the students bring their wives, who are taught in various matters relating to the care of their homes as well as in books. Up to three years ago, when Dr. Turner left Samoa, there had been received to the institution an aggregate of 862 men, 575 women (wives of students), and 279 belonging to a select class of youths, making in all a total of 1,716. Most of these have been Samoans; but young men have come from nineteen other islands, brought there by the missionary ship *John Williams*. The native churches in Samoa, aside from supporting the native

pastors, have within the last twenty years contributed on an average \$6,000 per annum to the funds of the London Society. And yet there are some people who do not believe in foreign missions!

EROMANGA. — *The Presbyterian Record* of Canada publishes a letter from Rev. H. R. Robertson, who has just resumed work on Eromanga which he began thirteen years ago. On his return he was welcomed with the greatest cordiality by the people. Day after day for a whole week the natives gathered to welcome him back. Some women actually carried their infants over the island twenty miles to meet the returned missionary. A present of a ton and a half of large yams and twelve hogs was made to him. Thirty-seven candidates were baptized, and on June 28 not less than 179 church members sat down together at the Lord's table. Six hundred and ten natives were present at the services, which were held close by the large rock upon which the body of the missionary John Williams was laid after his murder. Mr. Robertson speaks with greatest satisfaction of the condition of things on the islands.

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### Miscellany.

#### BIBLIOGRAPHICAL.

*In Southern India. A Visit to some of the chief Mission Stations in the Madras Presidency.* By Mrs. Murray Mitchell. With a map and many illustrations. London: The Religious Tract Society.

The author of this attractive volume is the wife of Rev. Dr. J. Murray Mitchell, long a missionary in India. Mr. and Mrs. Mitchell will be remembered by many friends in this country, who saw them as they were returning to India by way of the United States and Japan. The story of mission work as it is seen to-day in Southern India is told in a graphic way, and certainly is very cheering to all Christians. We are naturally most interested in the extended accounts given of the author's visit to the Madura Mission of the American Board. A glowing account is given of the work done by Dr. Chester at Dindigul, especially in connection with his medical mission, and by Mrs. Capron and others in Madura City. Mrs. Mitchell speaks warmly of the completeness and thorough nature of the work done in every department of this mission, and refers to the network of churches and schools covering this district. She was impressed, as all our missionaries are impressed, with the truth that "all that is needed is a rich effusion of the Holy Spirit of God, the watering with the dew from heaven; then would all this good seed, so diligently sowed, spring up, and 'the glory of

Lebanon' be given to this whole province." We heartily commend this interesting book to our readers.

#### BOOKS RECEIVED.

*Outlines of Congregational History.* By Rev. George Huntington. Boston: Congregational Sunday-School and Publishing Society. A valuable epitome of the history of Congregationalism.

*Our Country: Its Possible Future and its Present Crisis.* By Rev. Josiah Strong. With an Introduction by Prof. Austin Phelps. American Home Missionary Society. A clear and impressive presentation of the condition of our country and its religious needs.

*Nuevo Himnario de las Iglesias Evangelicas.* Philadelphia: Presbyterian Board of Publication. 1886. Pp. 91.

*Sumario de la Doctrina Cristiana.* By Francis L. Patton. Philadelphia: Presbyterian Board of Publication. 1885. Pp. 163.

*Rose Raymond's Wards.* By Margaret Vandegrift. Philadelphia: Porter & Coates. 1885. Pp. 395.

*Honorio; or, The Gospel of a Life.* By Rose Porter. New York: Anson D. F. Randolph & Company. 1885. Pp. 279. Price, \$1.25.

*Beauties of Tennyson.* With 20 illustrations by Frederick B. Schell. Philadelphia: Porter & Coates. The illustrations are strikingly beautiful.

*Christian Chorals, for the Chapel and Fireside.* By M. W. Stryker. New York and Chicago: Biglow & Main. Price, 50 cents.

*Dede's Adventures.* By Mrs. M. F. Butts. Boston: Congregational Sunday-School and Publishing Society.

*Root-Bound, and Other Sketches.* By Rose Terry Cooke. Boston: Congregational Sunday-School and Publishing Society. Pp. 264.

**Notes for the Month.****SPECIAL TOPIC FOR PRAYER.**

For our pioneer missions in Africa and China, that the favor of rulers and people may be given our missionaries, and that their hearts may be prepared to receive the truth; that our brethren who have begun these enterprises may have full faith in the power of the gospel to elevate and save men; and that the work of the Lord may prosper in their hands.

**ARRIVALS AT STATIONS.**

- November 9. At Peking, Miss Jane E. Chapin.  
 November 17. At Peking, Rev. E. E. Aiken.  
 December 14. At Bombay, Rev. William O. Ballantine, M.D., and wife.  
 December 17. At Kioto, Rev. Joseph H. Neesima.

**DEATHS.**

- January 3. At Honolulu, Rev. Dwight Baldwin, M.D. (See page 92.)  
 February 2. At Cazenovia, Illinois, Rev. Sanford Richardson, formerly of the Western Turkey Mission. Mr. Richardson was born in Monroe, Ohio, March 10, 1825; was graduated at Knox College in 1846, at Union Theological Seminary in 1854, and embarked for Turkey, August 8, 1854. After two years' residence in Erzroom he removed to Arabkir and subsequently to Broosa. On account of failing health he was released from his connection with the Board in 1882. Rev. Dr. J. K. Greene, long associated with Mr. Richardson in Turkey, describes him as "an earnest, faithful missionary, in deep sympathy with the people, and striving to the very best of his ability to promote the Lord's work. Laid aside by nervous disorder and by partial paralysis, he has borne his infirmities with patience, and has clearly been ripening for heaven."  
 January 14. At Gouverneur, New York, Rev. Stephen Johnson, formerly connected with the Siam and Foochow Missions of the American Board. Mr. Johnson was born April 15, 1803; was graduated at Amherst College in 1827, at Auburn Seminary in 1832, and embarked with Messrs. Munson, Lyman, and Robinson for Batavia in 1833, arriving in Bangkok, July 25, 1834. He reached Foochow January 2, 1847, and commenced the mission there. He was released from service under the Board in 1854, and has since resided in New York, retaining his deep interest in the missionary work until the time of his death.

**For the Monthly Concert.**

[Topics based on information given in this number of the *Herald*.]

1. Catechumens in East Africa. (Page 107.)
2. The Austrian Mission. (Page 97.)
3. Interesting converts in Western Turkey. (Page 99.)
4. The present political situation in Bulgaria. (Page 98.)
5. Bitlis and Erzincan in Eastern Turkey. (Page 101.)
6. Preaching services in Japan. (Page 104.)
7. Progress in the Madura Mission. (Page 102.)
8. The Kioto Training School. (Pages 87 and 88.)

**Memorial Thank-offerings. — Seventy-fifth Anniversary.**

MAINE. — Augusta South Cong. ch., 18.50;  
 Hampden, A friend, 5;  
 NEW HAMPSHIRE. — Concord, A friend, 2;  
 Derry, "S. C.", 10.  
 MASSACHUSETTS. — Auburndale, "J. O. M.", 100; Boston, Highland ch., 10; Dedham, Two friends, 5; Leicester, Alonzo White, 10; Loudville, Mrs. Mary E. Rust, 1; Newton Centre, Friends in 1st Cong. ch., 100; Northampton, Rev. H. W. Lathe, 10; Randolph, Thank-offering, 35; Walpole, "M. M. A.", 2; —, A friend, 50.

23 50

12 00

383 00

CONNECTICUT. — Bethel, A friend, 5; Salisbury, Cong. ch. and so., 149.61; So. Canaan, J. Morse, 1.  
 NEW YORK. — Flushing, J. W. Treadwell, 5 00  
 ILLINOIS. — Wheaton, Mrs. L. A. Guilds, 4 00  
 WISCONSIN. — Fort Howard, Cong. ch., 14 00  
 MISSOURI. — Annapolis, Union Sab. sch., 15 25

155 61

5 00

4 00

14 00

15 25

Previously acknowledged,

552 36

6,077 23

6,629 59

**Donations Received in January.****MAINE.**

Cumberland county.  
 Freeport, Cong. ch. and so., 30 25  
 Gorham, A friend, 1 00  
 Portland, High-st. ch. 300; State-st. ch., 100,  
 Saccarappa, Cong. ch. and so., 28 13—459 38

30 25

1 00

400 00

28 13

Franklin county.  
 Farmington, Cong. ch. and so., 10  
 const. T. F. Bixby, H. M., 133 73  
 Farmington Falls, Cong. ch. and so., 3 00  
 Wilton, Cong. ch. and so., 7 00—143 73  
 Hancock county.  
 Orland, Mrs. S. T. Buck and daughters, 35 00

133 73

3 00

7 00

143 73

35 00

Kennebec county.	
Augusta, South Cong. ch.	163 07
Richmond, Cong. ch. and so.	15 00—178 07
Lincoln and Sagadahoc counties.	
Alna, J. Pearson.	4 00
Bath, Central Cong. ch., 94.25; A friend, 100.	194 25
Waldoboro', George Allen,	2 00—200 25
Penobscot county.	
Bangor, Hammond-st. ch. (of which for aid of Rev. R. M. Cole, 10), 122; Cen. Cong. ch., 54.40	176 40
Brewer, 1st Cong. ch. and so.	20 00—196 40
Union Conf. of Ch's.	
E. Otisfield, Rev. J. Loring and other friends,	16 00
Washington county.	
Calais, 1st Cong. ch.	50 00
Machias, Centre-st. Cong. ch.	8 00—58 00
York County.	
Lyman, Mrs. Martha Roberts,	5 00
No. Berwick, Mrs. S. S. Drake,	5 00
So. Berwick, Cong. ch. and so., to const. W. A. BURLING and C. K. WENTWORTH, H. M.	250 00
Wells, B. Maxwell,	20 00—280 00
China, Richard Patterson,	2 50
Maplewood, Susan Marston,	5 00
	1,573 73
<i>Legacies.</i> —Portland, John C. Brooks, add'l,	
	545 00
	2,118 73

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
Harrisville, Cong. ch. and so.	10 00
Jaffrey, Cong. ch., m. c.	8 05
Keene, B. Nims, 10; E. H. Clark, 7,	17 00
Nelson, Cong. ch. and so.	12 00
Rindge, Cong. ch. and so.	23 79—64 84
Grafton county.	
Hanover, A friend,	10 00
Lebanon, Cong. ch. and so.	50 00
Lyme, Cong. ch. and so.	30 61—90 61
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Antrim, Mary Clark,	10 00
Hillsboro' Bridge, Mrs. C. M. BURNHAM, with other dona., to const. herself, H. M.	25 00
New Boston, Levi Hooper, for China,	10 00
New Ipswich, L. LINCOLN, with other dona., to const. himself, H. M.	10 00
Peterboro', Mrs. and Miss Whitney,	2 00
Wilton, ad Cong. ch.	22 00—79 00
Merrimack county Aux. Society.	
Franklin, Cong. ch. and so.	30 00
New London, S. Littlefield,	12 00
Pembroke, Mrs. M. W. Thompson,	10 00
Penacook, Rev. A. W. Fiske,	12 00—64 00
Rockingham county.	
Candia, Cong. ch. and so.	17 00
Chester, Cong. ch. and so., with other dona., to const. ROBERT H. HAZELTON, H. M.	75 00
Derry, 1st Cong. ch. and so.	48 55
Exeter, 1st Cong. ch., "A. M."	10 00
Hampton, Cong. ch. and so.	7 40
Kensington, Rev. P. Titcomb,	1 05
Windham Depot, Horace Berry,	10 00—169 60
Strafford county.	
Farmington, Cong. ch. and so.	24 85
	492 90

*Legacies.*—Hanover, Andrew Moody, by F. Chase and E. R. Ruggles, Trustees,

50 00

## VERMONT.

Bennington county.	
Bennington, Cong. ch. and so.	18 06
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
McIndoe's Falls, Cong. ch. and so.	11 00

Chittenden county.	
Burlington, 1st Cong. ch., 4; C. A. Hibbard, 15,	19 00
Essex Junction, Cong. ch. and so.	7 00
Milton, Cong. ch. and so.	5 12—31 12
Essex county.	
Granby and Victory, 1st Cong. ch.	8 35
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Sheldon, Cong. ch. and so.	15 00
St. Albans, Cong. ch. and so.	11 44—26 44
Orange county.	
Brookfield, 2d Cong. ch.	15 14
Thetford, 1st Cong. ch.	40 00—55 14
Orleans county.	
Coventry, Cong. ch. and so.	14 15
Derby, Mrs. E. A. McPherson,	10 00
Newport, Cong. ch. and so.	12 50—36 65
Rutland county.	
Fair Haven, Cong. ch. and so.	33 59
Pittsfield, A friend,	1 00—34 59
Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro', Cen. Cong. ch., m. c.	28 13
Saxton's River, E. L. F. Knight,	6 00
W. Westminster, Soc. of Morals and Missions,	45 50—79 63
Windsor county.	
Springfield, L. Whitcomb,	12 00
Avails of Gold Ring,	5 25
	318 23
<i>Legacies.</i> —Chelsea, Dea. Samuel Douglass, by Edward Douglass, Ex'r,	
	125 00
	443 23

## MASSACHUSETTS.

Barnstable county.	
Centerville, Cong. ch. and so.	12 50
Harwich, S. Underwood,	3 73
Provincetown, 1st Cong. ch.	28 00
West Barnstable, Cong. ch. and so.	10 00—54 23
Berkshire county.	
Curtisville, F. M. Clarke,	3 00
Gt. Barrington, 1st Cong. ch.	146 00
Hinsdale, Cong. ch. and so.	11 25
No. Adams, 1st Cong. ch.	55 42
Pittsfield, Mrs. John Todd,	10 00
Stockbridge, Cong. ch. and so.	158 54
—, A poor woman,	5 00—389 21
Bristol county.	
E. Taunton, Cong. ch., m. c.,	2 00
Fall River, 1st Cong. ch., 221.35;	
Rev. O. D. Crawford, 2,	223 35
Mansfield, Cong. ch. and so.	9 16
Norton, Cong. ch. and so. (of wh., from E. B. Wheaton, to const. S. A. CHAPIN, Jr., H. M., 100)	110 00
Taunton, A friend, special, for India,	2 00
W. Attleboro', Cong. ch. and so.	25 24—371 75
Brookfield Asso'n, William Hyde, Tr.	
Sturbridge, 1st Cong. ch., m. c., 2;	
Bullock Bequests, 20; A friend, 5,	17 00
Ware, Wm. Hyde, special, for Central Turkey College,	100 00—117 00
Dukes and Nantucket counties.	
Vineyard Haven, A friend,	10 00
Essex county.	
Andover, Juv. Mis. Soc. of West ch., for Mr. Gutterston's work, 25;	
Free Christian ch., 8.66,	33 66
Lawrence, Lawrence-st. ch.	63 86—97 52
Essex county, North.	
Haverhill, North Cong. ch., 300;	
Mrs. A. B. Kimball, 5,	305 00
Newbury, 1st Cong. ch., m. c.	11 00
West Newbury, 2d Cong. ch.	12 00—318 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane-st. ch.	30 00
Danvers, 1st Cong. ch., with other dona., to const. G. A. TAPLEY, H. M.	88 20
Gloucester, Evang. Cong. ch., with other dona., to const. ARTHUR G. PEARSON; H. M.	94 00
Lynn, J. L. Obeare,	1 00
Salem, South Cong. ch. and so.	111 00
West Boxford, Cong. ch. and so.	8 25
West Gloucester, Cong. ch. and so.	5 75—338 20



Franklin co. Aux. Society. Albert M. Gleason, Tr.			Hubbardston, Cong. ch. and so.	50 00	
Ashfield, Cong. ch. and so.	44 50		Westminster, 1st Cong. ch. and so.	20 00	89 15
Northfield, Trin. Cong. ch. and so.	28 47		Worcester co. Central Ass'n. E. H. Sanford, Tr.		
Orange, Central Cong. ch.	5 94		Berlin, Mrs. S. U. Lincoln,	2 00	
Shelburne Falls, E. Maynard,	12 00	90 91	Oxford, Cong. ch. and so.	38 41	
Hampden co. Aux. Society. Charles Marsh, Tr.			Webster, 1st Cong. ch. and so.	20 62	
Chester, ad Cong. ch. and so.	9 51		West Berlin, F. R.	5 00	
E. Longmeadow, Cong. ch. and so.	3 00		West Boylston, 1st Cong. ch.	22 69	
Huntington, ad Cong. ch. and so.	17 75		Worcester, Salem-st.	25 00	113 72
Ludlow, Cong. ch. and so.	9 12		Worcester co. South Conf. of Ch's.		
Monson, Cong. ch. and so.	25 68		Amos Armsby, Tr.		
Palmer, ad Cong. ch., 66; Union Cong. ch., 35-93,	101 93		Millbury, 1st Cong. ch.	58 03	
Springfield, South Cong. ch., 152.92; 1st Cong. ch., 73-34; Olivet Cong. ch., 52.913 Mrs. J. M. Stebbins, 75c.	279 94		Northbridge, Cong. ch. and so.	50 00	
Westfield, A friend,	1 00		Westboro', E. L. Curtis,	1 00	109 03
West Springfield, Park-st. ch., 28.03; 1st Cong. ch., 25; Mitteneague ch., 18.87,	71 90	519 83	—, M. C. B. and M. B. H.		70 00
Hampshire co. Aux. Society.					13,390 34
Amherst, A friend,	100 00		<b>Legacies.</b> — Belchertown, Dea. Ephraim Montague, by John L. Montague, Ex'r,	100 00	
Easthampton, 1st Cong. ch.	57 69		Boston, A. J. Batchelder, add'l, by Charles Adams, Jr., Ex'r,	5 00	
Granby, Cong. ch. and so.	10 00		Salem, Augustus T. Brooks, by Nathaniel Dike, Ex'r,	1,000 00	
Hadley, 1st Cong. ch. and so.	22 00		South Abington, Alfred Brown, by William F. Corthell, Ex'r,	1,000 00	2,105 00
Northampton, 1st Cong. ch., 497.19; Nath'l Sears, 25.25,	522 44				15,495 32
Williamsburgh, Cong. ch. and so.	6 95	719 08	<b>RHODE ISLAND.</b>		
Middlesex county.			Bristol, Mrs. M. D. W. Rogers,	500 00	
Cambridge, 1st ch. and Shepard Soc.	830 84		Kingston, Cong. ch. and so.	7 33	
Cambridgeport, Prospect-st. Cong. ch. and so., 235.74; Pilgrim ch., 5.	260 74		Little Compton, United Cong. ch.	20 66	
Everett, Cong. ch. and so., 23.93; Mrs. W. H. Johnson, 5.	28 93		Newport, United Cong. ch.	135 00	
Frammingham, Plymouth Cong. and so.	60 12		Pawtucket, Cong. ch., One of its members, as a memorial offering, to const.		
Holliston, Cong. ch., add'l,	2 00		RUTH DANA BLODGETT, H. M.	100 00	
Lowell, Kirk-st. ch., 780.06; High-st. ch., 63.92,	843 98		Providence, Mrs. S. Wilson,	2 90	765 89
Newton Centre, 1st Cong. ch.	123 24		<b>CONNECTICUT.</b>		
Stoneham, Cong. ch. and so., m. c.	3 00	2,152 85	Fairfield county.		
Middlesex Union.			Bethel, Cong. ch. and so.	143 47	
Fitchburg, Rev. and Mrs. J. M. R. Eaton,	15 00		Danbury, 1st Cong. ch., to const.		
Groton, Union Cong. ch., to const. Rev. NATHAN THOMPSON, H. M., 92.50; Rev. D. Adams and wife, to const. JOHN B. ADAMS, H. M., 100,	192 50		W. A. GORDON, H. M.	140 00	
Leominster, Sumner Haynes,	10 00		Greenfield, Cong. ch. and so., to const. Rev. G. S. PLUMLEY, H. M.	59 00	
Littleton, A friend,	53 00		Ridgebury, Cong. ch. and so.	5 00	
Shirley, Cong. ch. and so.	3 10	273 60	Saugatuck, Cong. ch. and so., 9.34; Mary E. Atkinson, 10,	19 34	
Norfolk county.			Southport, Cong. ch. and so., m. c.	3 00	
Braintree, 1st Cong. ch. and so.	40 00		South Norwalk, C. M. Lawrence,	1 25	371 06
Foxboro', Cong. ch. and so.	36 92		Hartford county. E. W. Parsons, Tr.		
Medway, Village ch.	60 00		East Berlin, Mrs. B. G. Savage,	10 00	
Milton, Two members of 1st ch.	10 00		East Granby, Cong. ch. and so.	5 00	
Walpole, Cong. ch. and so.	64 18		East Hartford, Cong. ch. and so.	42 00	
Wellesley Hills, Cong. ch. and so.	78 00		Farmington, Cong. ch. and so. (quarterly),	85 18	
Wollaston, Rev. M. H. Swift,	1 00	290 10	Hartford, Asylum Hill ch., 224.20; South ch., 100; Wethersfield-ave. ch., 31.85; Samuel Coit, for educational work in care of Rev. H. N. Barnum, 250; Mrs. M. C. Bemis, 100; Erastus Phelps, 2,	768 05	
Old Colony Auxiliary.			Kensington, William Upsca,	10 00	
Fairhaven, 1st Cong. ch. and so.	22 50		New Britain, South Cong. ch.	278 66	
Rochester, 1st Cong. ch. and so.	40 00	62 50	Plainville, Solomon Curtiss, to const. ELLA W. CORBAN, H. M.	100 00	
Plymouth county.			Southington, 1st Cong. ch., to const. Rev. F. L. STEVENS and F. D. WHITTESEY, H. M.	152 50	
Abington, Susan P. Locke,	2 00		Thompsonville, DENNIS PEASE, to const. himself, H. M., 200; Almira M. Kingsbury, 4,	204 00	
Bridgewater, Rev. I. Dunham,	1 00		Unionville, 1st Cong. ch. and so.	42 40	
East Bridgewater, Union ch. and so.	8 97		Wapping, Cong. ch. and so.	31 54	1,729 33
Marion, S. D. Hadley,	10 00		Litchfield co. G. M. Woodruff, Tr.		
South Abington, Cong. ch. and so.	82 69	104 66	Hotchkissville, Mrs. Ruth P. Judson,	5 00	
Suffolk county.			Morris, Cong. ch. and so.	42 00	
Boston, Central ch., 3,199.68; Old South ch., 2,267.25; Mount Vernon ch. (of wh. 100, to const. Miss M. MCG. MEANS, H. M.), 333.47; Park-st. ch., 306.84; Phillips ch., 300; Winthrop ch., 121.07; Eliot ch., 183.71; Highland ch., 159; Union ch., 30; Boylston ch., 2.96; Miss C. A. Cook, for work of Rev. H. C. Hazen, 30; A friend, 30; Samuel Johnson, special, for Y. M. C. A. Hall at Osaka, 25; Mrs. B. Perkins, 15; A young man, 10; Frances D. Nelson, 5,	7,088 98		Norfolk, Cong. ch. and so.	208 25	
Worcester county, North.			Plymouth, A friend,	200 00	
Gardner, 1st Cong. ch.	19 15		Salisbury, Cong. ch. and so., with other dona., to const MIRIAM and ROSE GODDARD, H. M.	97 93	
			Winsted, Elias E. Gilman,	10 00	663 18
			Middlesex co. E. C. Hungerford, Tr.		
			Cromwell, Cong. ch. and so., 48.50; F. Wilcox, 1,	49 50	

Durham, North Cong. ch.	33 33
Hadlyme, Cong. ch. and so.	15 00
Old Saybrook, Cong. ch. and so.	26 44—94 27
New Haven co., F. J. Jarman, Ag't.	
Branchford, Cong. ch. and so.	3 99
Meriden, Elias Sanford,	1 90
Naugatuck, Cong. ch. and so., to const. Rev. Wm. F. BLACKMAN, H. M.	120 00
New Haven, College-st. ch., to const. Wm. W. McLane, D.D., H. M., 209-37; Howard-ave. ch., 21-57; Centre ch., m. c., 4-68; A friend,	
100; Lyman Osborn, 10,	345 68
North Guilford, Miss A. V. Benton,	8 00
Orange, Cong. ch. and so.	9 72
West Haven, Cong. ch. and so.	86 04
Woodbridge, Cong. ch. and so.	65 26—624 53
New London co. L. A. Hyde and H. C. Learned, Tre.	
Jewett City, Cong. ch. and so.	21 77
Ledyard, Cong. ch. and so.	22 00
Lyme, 1st Cong. ch. and so.	45 89
Montville, 1st Cong. ch. and so.	36 75
Mystic Bridge, Cong. ch. and so.	33 26
New London, 1st Ch. of Christ.	29 09
Norwich, 1st Cong. ch. and so., 32-27; 2d Cong. ch. and so., to const. Dea. C. J. KING, Dea. JOHN H. KELLY, and Geo. D. COIT, H. M., 324-25,	356 52
Old Lyme, 1st Cong. ch. and so.	8 85
Westchester, 1st Cong. ch. and so.	27 74—581 87
Tolland county. E. C. Chapman, Tr.	
Coventry, 1st Cong. ch.	60 66
Rockville, 1st Cong. ch. (of which, from a friend, to const. WILLIAM and H. H. STRICKNEY, H. M., 200,	392 94
Vernon Centre, Cong. ch. and so.	33 66—487 26
Windham county.	
Brooklyn, 1st Trin. ch.	36 00
East Woodstock, Cong. ch. and so.	7 00
Hampton, Harriet Colman,	1 00
Pomfret, 1st Cong. ch.	112 15
Thompson, Cong. ch. and so.	67 00—222 15

Legacies.—West Hartford, Mrs. Abigail Talcott, by E. A. Whiting, Acting Trustee,

4,773 65

98 99

4,872 64

## NEW YORK.

Auburn, Rev. E. A. Huntington,	3 00
Brooklyn, A friend,	1,000 00
Catskill, John Doane,	9 00
Central New York, A friend,	10 00
East Bloomfield, Cong. ch. and so.	49 77
Fairport, A. M. Loomis,	10 00
Flushing, Cong. ch., R. B. Parsons,	5 00
Fishkill, C. W. Kittredge,	100 00
Hector, Rev. Alvin Cooper,	10 00
Homer, Cong. ch. and so.	48 41
Jamestown, 1st Cong. ch. and so.	34 00
Lockport, 1st Cong. ch. and so.	32 45
Lysander, Cong. ch. and so.	16 00
New Lebanon, W. Hitchcock	3 00
New York, Pilgrim ch., with other dona., to const. Rev. CHARLES H. SMALL and CHARLES E. HORN, H. M., 125; Soc. Inq. Un. Sem., 25; Roswell Smith, 250; S. T. Gordon, 500; Anson P. Stokes, 100; Mrs. John Byers, 100; A friend, 100; A friend, for work of Rev. S. C. Fixley and wife, 50; A Member of Broadway Tab. ch., 10; Wm. Bliss, 5,	1,265 00
North Walton, Cong. ch. and so.	20 00
Norwich, Cong. ch. and so.	10 00
Norwood, Cong. ch. and so.	100 00
Orient, Cong. ch. and so.	10 41
Oswego, Cong. ch. and so.	8 34
Phelps, S. J. Jackson,	1 00
Poughkeepsie, Wm. Adriance,	10 00
Rochester, Plymouth Cong. ch., 14-41; Rev. W. C. Gaylord, to const. Mrs. MARY ANNE GAYLORD, H. M., 100,	114 41

Rome, Welsh Cong. ch., 6-50; Rev. Wm. B. Hammond, 5,	11 50
Skaneateles, Mrs. T. Edwards,	40
Tarrytown, C. E. Webster,	2 00
Union Centre, J. T. Brown,	1 50
Wading River, Cong. ch., Hannah W. Terry,	25 00
Warsaw, Cong. ch. and so.	23 77
Wellsville, 1st Cong. ch.	26 60
Yonkers, 1st Presb. ch., Rev. Dr. Rand, 50; W. C. Foote, 10,	60 00—3,020 56
Legacies.—Hopkinton, Joseph A. Bush by Rev H. A. Ottman,	200 00
Perry Centre, Mrs. Laura A. Sheldon, by Miss D. E. Sheldon, to const. EDWARD A. SHELDON, H. M., 800 00	
Rome, John B. Jervis, by B. J. Beach and T. B. Jervis, Ex'rs,	2,000 00—3,000 00
	6,020 56

## PENNSYLVANIA.

Nanticoke, Welsh Cong. ch.	14 38
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## NEW JERSEY.

Lakewood, Presb. ch.	20 77
Newfield, Rev. Chas. Willey, 20; Mrs. Hannah Howe, 15,	35 00
Orange Valley, Cong. ch.	250 00—305 77

## MARYLAND.

Baltimore, A friend,	10 00
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## DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch.	300 00
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## VIRGINIA.

Buckner's Station, George Clendon,	25 00
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## SOUTH CAROLINA.

Cheraw, "Part of the Tithe,"	10 00
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## FLORIDA.

Lake Helen, F. E. Nettleton,	20 00
Peasacola, Rev. H. G. Yerger,	5 00—25 00

## TENNESSEE.

Knoxville, Mrs. Sarah Bailey,	5 00
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## TEXAS.

Dallas, 1st Cong. ch., for work in care of Miss Swift, Madura,	40 00
Uvalde, Hensley and Beaumont,	55 00—95 00

## OHIO.

Atwater, Cong. ch., with other dona., to const. AMOS BAITH, H. M.	33 30
Cleveland, Euclid-ave Cong. ch., 102; H. C. H., special, for a man under care Rev. G. T. Washburn, India, 75,	177 00
Columbus, 1st Cong. ch., to const. F. C. EATON, AMASA PRATT, and E. A. COLE, H. M.	312 78
Coolville, Cong. ch.	5 95
Delaware, William Bevan,	5 00
Freedom, Cong. ch.	14 86
Lafayette, Cong. ch.	7 50
Lenox, Cong. ch.	6 45
Madison, Cen. Cong. ch.	51 00
Minersville, Welsh Cong. ch.	75
Oberlin, 1st Cong. ch.	109 62
Painesville, 1st Cong. ch.	56 68
Saybrook, Cong. ch.	14 50
Steuben, 1st Cong. ch.	6 22
Steubenville, 1st Cong. ch.	3 00
Syracuse, Rev. W. Edward,	4 00
Thomaston, Welsh Cong. ch.	8 00
Unionville, J. C. Burnelle,	5 00
York, Cong. ch.	14 50—836 11

Legacies.—Cleveland, Elisha Taylor, by J. W. Taylor, Exec'r,

35 26

871 37

## INDIANA.

Terre Haute, S. H. Potter,

25 00

## ILLINOIS.

Bellmont, Rev. P. W. Wallace,

2 50

Blue Island, Cong. ch.

27 52

Chicago, Plymouth ch., 214.82; U. P. ch., m. c., 14.58; Millard-ave. ch., 12.97; Mark Skinner, 250; Mrs. A.

Boyden, 28.22,

520 59

Elgin, Cong. ch.

16 00

Galesburg, 1st Cong. ch.

70 50

Geneseo, 1st Cong. ch.

122 89

Hamilton, George Fairbairn,

3 00

Larchland, Mrs. M. Campbell,

1 00

Lawn Ridge, Cong. ch.

14 50

Millburn, Cong. ch.

10 00

Morton, Cong. ch.

13 25

Pittsfield, Cong. ch.

10 00

Plymouth, Cong. ch.

7 50

Quincy, Miss E. M. Newcomb,

5 00

Roseville, Mr. and Mrs. L. C. Axtell,

10 60

10; Orpha A. Dilly, 60c.

10 00

Tolono, Mrs. L. Haskell,

15 30

Woodburn, Cong. ch.

860 15

## MISSOURI.

Eldon, Cong. ch.

2 00

Independence, Harriet N. Pixley,

1 00

North Springfield, M. H. Merriman,

15 00

## MICHIGAN.

Charlotte, L. A. Griffith,

1 00

Clinton, Cong. ch.

7 00

Olivet, Cong. ch., m. c.

2 27

Tecumseh, James Vincent,

10 00

West Bay City, John Boura,

52 00

Legacie. — Grand Haven, W. M.

72 27

Ferry, by E. P. Ferry, Ex'r, add'l,

less charges 78.34,

4,421 66

## WISCONSIN.

4,493 93

Appleton, A friend, for Mr. Logan's work,

5 00

Geneseo, Cong. ch.

74 42

La Crosse, 1st Cong. ch., 125; S.

135 00

Martindale, 10,

20 35

Lake Geneva, 1st Cong. ch.

50 00

Madison, 1st Cong. ch.

38.85; Mrs.

Milwaukee, Grand-ave ch., 38.85; Mrs.

43 85

E. A. Underwood, 5,

25 50

Ripon, Rev. James A. Towle,

108 34

Whitewater, Cong. ch. and Sab. sch., to

30 00

const. Mrs. C. M. BLACKMAN, H. M.

492 46

Windsor, Benev. Soc. of Cong. ch.

## IOWA.

Alzona, A. Zahiten,

1 00

Burlington, 1st Cong. ch., add'l,

51 66

Corydon, Mrs. Clara Rew,

4 00

Des Moines, Mrs. H. L. Whitman,

5 00

Dunlap, Cong. ch.

27 44

Emmetsburg, Cong. ch.

6 27

Harper, D. Ferguson,

4 00

Keokuk, Anonymous,

5 00

Le Mars, Ella M. Slater,

5 00

Sherrill, Cong. ch.

4 25

Sioux City, O. C. Hill,

3 00

Waterloo, M. K. Cross,

15 00

## MINNESOTA.

Alexandria, Cong. ch.

5 07

Amiret, Rev. P. K. Peregrine,

5 00

Austin, Cong. Union ch.

21 90

Elk River, Union Cong. ch.

7 14

Excelsior, Cong. ch.

11 83

Fairbault, Cong. ch.

26 77

Mazeppa, Ella Hyde,

5 00

Minneapolis, Plymouth Cong. ch.,

125 60

req. 60; ad Cong. ch., 16,

1 50

Montevideo, Cong. ch.

1 50

Northfield, Minnesota friends, to const.

J. F. WOODMAN, E. V. RICE, and

W. B. FRENCH, H. M.

350 00

Ortonville, Cong. ch.

10 00

Spring Valley, 1st Cong. ch.

15 00

St. Paul, Plymouth ch.

58 90

Stockton, Mrs. Alfred Mowbray,

1 00

644 71

## KANSAS.

Leavenworth, 1st Cong. ch.

55 52

Topeka, Oliver H. Hay,

10 00

## NEBRASKA.

Exeter, 1st Cong. ch.

4 00

Nebraska City, W. M. Soc. of Cong.

2 50

ch.

7 50

Omaha, St. Mary's-ave. ch.

14 00

## CALIFORNIA.

Oakland, Plymouth-ave. ch., 26.60;

GALIN M. FISHER, to const. himself,

126 60

H. M., 100,

Santa Barbara, H. M. Van Winkle and

6 00

wife,

10 00

Santa Cruz, Pliny Fay,

142 60

## OREGON.

Forest Grove, Mrs. M. R. Walker,

5 00

## NEVADA.

Reno, Mrs. Mary F. Poor, for West

5 00

Central Africa,

## DAKOTA TERRITORY.

Yankton, 1st Cong. ch.

31 65

## WASHINGTON TERRITORY.

Seattle, Plymouth Cong. ch.

20 00

## DOMINION OF CANADA.

Province of Ontario.

Belwood, Cong. ch.

6 00

Province of Quebec.

Montreal, "C. A."

5 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

England, Mrs. W. C. Gellibrand,

50 00

Japan, Kobe, De Witt C. Jencks

21 00

Turkey, Harpoot, Rev. H. N. Bar-

num and wife,

20 00

91 00

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Cartuth, Boston, Treasurer.

For several missions, in part,

9,103 19

## FROM WOMAN'S BOARD OF MISSIONS OF THE

## INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer,

2,500 00

## MISSION SCHOOL ENTERPRISE.

MAINE. — Brownville, Cong. Sab. sch. for

Pasumalai Sem'y, 50; Castine, Trin. Sab.

sch., 5,

25 00

NEW HAMPSHIRE. — Greenland, Cong. Sab.

sch., 24.50; Lyme, Cong. Sab. sch., 15;

New Boston, Fresh. Sab. sch., for pupil at

Marash, 30,

69 50

VERMONT. — Brattleboro', Cong. Sab. sch., 25;

Burlington, 1st Cong. Sab. sch., for educa.

work in charge of Rev. H. C. Hazen,

Madura, 50; Granby, Cong. Sab. sch., 80c.;

Wallingford, Cong. Sab. sch., 9,

84 80

MASSACHUSETTS. — Boston, Immanuel Sab.

sch., 15; Hadley, 1st Cong. Sab. sch., 11.64;

Uxbridge, Cong. Sab. sch., 7; Warren,

Cong. Sab. sch., for support of A. Darak-

jinian, Harpoot, 50,

83 64

CONNECTICUT. — Middletown, 1st Cong. Sab.

sch., 30; No. Cornwall, Miss. Bank

Society, 1.50; No. Coventry, Cong. Sab.

sch., 13.88; Pomfret, Wide Awake Class,

for Ellisha Roob, Marash, Turkey, 20; Salis-

bury, Cong. Sab. sch., for boy scholar at

Mardin (of which Pastor's class, 10; Mr.

Norton's class, 10; Miss Wells's class, 10;

Main School, 10), 40; Windsor Locks, Cong.

Sab. sch., for Kioto Training School, 50,

155 38

NEW YORK. — Malone, 1st Cong. Sab. sch.,

for Rev. G. F. Herrick, Marsovan, 37.50;

Orient, Cong. Sab. sch., 30,

67 50

NEW JERSEY.—Orange Valley, Montrose Sab. sch. class, for a student in Harpoot Sem'y,  
 OHIO.—Freedom, Cong. Sab. sch.  
 ILLINOIS.—Chicago, New England Cong. Sab. sch., 54.68; Randolph, Miss. Sab. sch., for Rev. C. F. Gates, Mardin, 25; Englewood, 1st Cong. Sab. sch., 12.51,  
 WISCONSIN.—Madison, 1st Cong. Sab. sch., for girl at Marsovan,

MISSOURI.—Republic, Cong. Sab. sch. 1 84  
 MICHIGAN.—Detroit, Sun Band and Opp. Club of 1st Cong. ch., for girl, care Rev. E. Riggs, 9; Owosso, Friends, for new school bldg at Adams, 10, 19 00  
 IOWA.—Sherrill, Cong. Sab. sch. 2 00  
 KANSAS.—Fowler City, Cong. Sab. sch. 2 25  
 CANADA.—Garafraza, 1st Cong. Sab. sch. 16 54  
 659 64

### CHILDREN'S "MORNING STAR" MISSION.

MAINE.—Augusta, South Cong. Sab. sch., 18.43; Woolwich, Blanche Davis, soc., R. F. Stinson, soc.; A friend, soc.; "Niran's Mite Box," 3; "Birdie's Sab. sch. class," 1; for use of Rev. R. W. Logan,  
 NEW HAMPSHIRE.—New London, I. S. Littlefield,  
 VERMONT.—Brookfield, ad Cong. Sab. sch., 9.74; Charlotte, Fannie E. Lewis, 10; Westminster, West Cong. Sab. sch., 2,  
 MASSACHUSETTS.—Agawam, —, 5; Amherst, Primary Class, 1; Boston, Edith Chapin, soc.; E. W. S., 5; Bridgewater, Central-sq. Sab. sch., 10; Hadley, Russell Sab. sch., 10.58; Harvard, Cong. Sab. sch., 10; Hubbardston, Cong. Sab. sch., 5; Ludlow, Cong. ch. and so., 4.70; Melrose, Elsie Middleton, soc.; Palmer, Cong. Sab. sch., for boy in Gilbert Islands, 30; Wellesley, Cong. Sab. sch., 11.30; West Somerville, Three children, soc.; West Springfield, Park-st. Cong. ch., 18.82; Worcester, Old South Sab. sch., 5.20,  
 RHODE ISLAND.—Barrington, Cong. Sab. sch., 10; Providence, Pilgrim Ch. Sab. sch., 10; Harvey N. Davis, 1,  
 CONNECTICUT.—Bridgeport, Infant Class of North Cong. Sab. sch., 10; Easton, Cong. Sab. sch., 1.30; Goshen, Cong. Sab. sch., 19.39; Hartford, Asylum Hill Cong. Sab. sch., 5; Litchfield, 1st Cong. Sab. sch., 25; New Preston, Cong. Sab. sch., 2.50; Norwich, Broadway Cong. Sab. sch., 14.92; Salisbury, Cong. Sab. sch., 5,  
 NEW YORK.—Amsterdam, Pilgrim Cong. ch., 1.97; Canaan Four Corners, Friends, 1.10; Candor, Cong. ch. and so., 2; Harrisville and East Pittsford, Cong. Sab. sch's, 5.50; Little Britain, Mrs. R. H. Wallace, 1.75; Napoli, 1st Cong. Sab. sch., 3.17; New York, Isabel Mills, soc.; Arnot Mather, soc.; North Walton, Cong. Sab. sch., 6; Spencerport, Cong. Sab. sch., 10; Warsaw, Cong. Sab. sch., 10,

PENNSYLVANIA.—Lansford, E. Jenkins, soc.; Pittsburg, Infant class, Plymouth ch., 4,  
 NEW JERSEY.—Orange, Mission Band of St. Cloud Presb. ch. 2 00  
 OHIO.—Cincinnati, Walnut Hills Cong. Sab. sch., 11.60; Dover, Cong. Sab. sch., 5.04; Freedom, Cong. ch. Missionary Fair, 7.14; Ironton, Cong. Sab. sch., 10; Jefferson, Miss A. W. Simonds, soc.; Kinsman, Presb. Sab. sch., 13.85,  
 ILLINOIS.—Chicago, Alexander Duff, 1; Shareholders, 4.75; Crystal Lake, Cong. Sab. sch., 10; Princeton, Cong. Sab. sch., 7.60,  
 MICHIGAN.—Banks, Cong. Sab. sch. 1 57  
 IOWA.—Kalo, Union Sab. sch., 24; Keokuk, Latham H. Ayer, soc.; Monticello, Cong. Sab. sch., 4.60; Muscatine, Cong. Sab. sch., 10,  
 DAKOTA TERRITORY.—Rapid City, Cong. Sab. sch. 5 00  
 WASHINGTON TERRITORY.—Olympia, Cong. Sab. sch. 5 00  
 NEBRASKA.—Clay Centre, Friends, 80  
 CANADA.—Montreal, "A Few Children," 3 75  
 NOVA SCOTIA.—Economy, Little Friends, 80  
 SANDWICH ISLANDS.—Honolulu, A. L. Smith, 10; Received by W. W. Hall, 3.30,  
 JAPAN.—Tokio, Misses Kidder and Whitman, 20  
 452 62  
 83 31  
 Donations received in January, 41,306 97  
 Do. (Thank-offerings), received in January, 552 36  
 Legacies received in January, 10,380 91  
 52,240 24

Total from September 1, 1885, to January 31, 1886: Donations, \$150,133.84; Legacies, \$44,781.99 = \$194,915.83.

### CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL— "THE MORNING STAR."

MASSACHUSETTS.—East Braintree, F. A. Faxon,  
 RHODE ISLAND.—Westerly, A. F. Dixon,  
 NEW YORK.—Albany, Bease and Wilfred Hale, soc.; Bangor, Four children, 1,  
 ILLINOIS.—Morton, Cong. Sab. sch. 15 00  
 IOWA.—Spencer, 1st Cong. Sab. sch. 8 90

SANDWICH ISLANDS.—Honolulu, Received by W. W. Hall, 71 50  
 Previously acknowledged, 98 80  
 48,127 29  
 48,226 09

### DONATIONS RECEIVED FOR ARMENIA COLLEGE, HARPOOT, TURKEY.

MASSACHUSETTS.—Pittsfield, Mrs. Mary L. O. Sullivan, 5 00  
 OHIO.—Cleveland, Julius King, 15 00  
 ILLINOIS.—Galesburg, A. N. Babcock, 100 00  
 WISCONSIN.—Ripon, Rev. E. H. Merrill, D.D., 5 00  
 IOWA.—Boonesboro', Mrs. Annie M. Palmer, 100 00  
 225 00

Previously acknowledged, 65,137 37  
 65,362 37  
 ARTHUR W. TUFTS, Treasurer.  
 BOSTON, January 30, 1886.

# FOR YOUNG PEOPLE.

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## SIGHTS AND SOUNDS IN SOUTHERN INDIA.

BY REV. JOHN S. CHANDLER, OF THE MADURA MISSION.

WHEN the missionaries first began to work among the people of the Madura district in South India, they found the heat so great in April and May that they had to find a place on the mountains west of them where they could cool off. After trying other places they discovered Kodi-kanal, the spot represented in the view on the next page. But there were no roads and no houses, and the sides of the mountains are like great walls towering into the sky. So they had to travel by the side of many dangerous precipices, and have bearers to carry the ladies and children in long box-like frames in which they could lie down. All their baggage had to go on the heads of coolies. Wild elephants, bison, bears, and tigers wandered over these mountains and lived in the caves; and sometimes the tigers would seize cattle and carry them off or eat them on the spot.

Now all is changed. These wild animals have disappeared, except that now and then a tiger comes in the night to places a little distance from the settlement. Comfortable cottages have been built for English and American missionaries, and for English officials and others; the Americans of the Madura Mission have the central sites shown in the picture, because they first discovered the place and at that time could have their choice of position. The little church is the mission church. Some godly English gentlemen furnished a part of the money to build it, and a Swede, a shipwrecked ship-carpenter who wandered to this region seeking employment, constructed the steeple.

At first there was no lake at the bottom of the basin, and the missionaries' children used to wander all through the valleys picking wild flowers and gathering magnesia stones to polish. But a bank was built across a narrow valley away to the left — out of sight in the picture — where the brooks descended to lower valleys, and this bank stopped up the water so that the basin was filled up and the beautiful lake partly visible in the picture was formed. Good roads have been built around the lake; one right along the margin of the lake, which is four miles in length. There are three boats and little boat-houses that furnish opportunity for rowing and fishing.

Many beautiful places for picnics, two or three or more miles away, such as Glen Falls, Pillar Rocks, Fairy Falls, Doctor's Delight, Silver Cascade, Paradise of Ferns, are very much enjoyed by the children and grown folks too; and they find most beautiful flowers and ferns everywhere.

Then the children have here for two months what they do not enjoy during the other ten months of the year in the low country — an English Sunday-school. Every Sunday morning at half-past eight they all come to one of the houses seen in the picture and have a real nice Sunday-school. The English children come



KODI-KANAL, ON THE PULNEY HILLS, SOUTHERN INDIA.



too, and sometimes there will be twenty-five children attending. They have only two months for it, so the course of lessons cannot be very long; but they like to study out of such a book as "The Story of the Gospels" or "The Acts of the Apostles."

There are some villages on the lower mountains and a very few Christians among them. The villagers raise peaches and rice and coffee and cardamons, and bring them for sale.

Now turn to the other picture on our last page and see those four musical evangelists seated upon a mat just as the Hindus like to sit. One of them has a book in front of him on the mat, and he is the leading singer. He holds in his hands a pair of small disks of bell-metal, called cymbals. They are resonant, and as he sings he keeps time by striking these cymbals very harmoniously. The other three men support him by repeating his choruses and prolonging some of his tones, as well as by playing upon their several instruments.

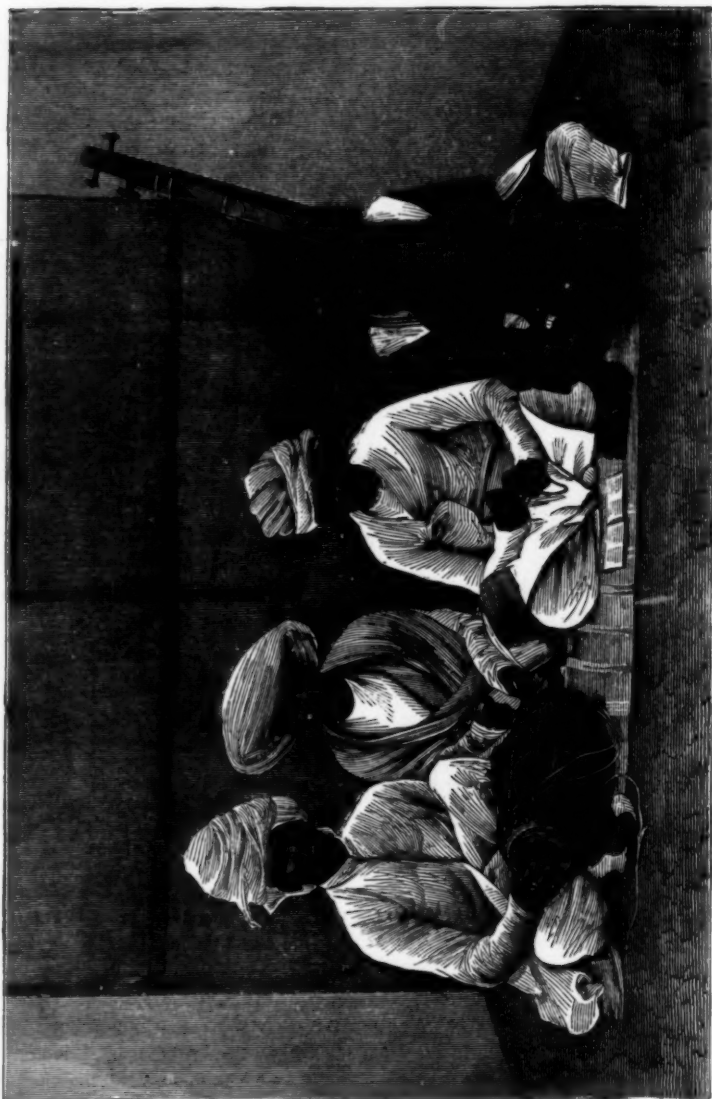
The one on the left of the leader has an instrument of three strings which he plays like a guitar. But one of those strings is intended to give a single note, — the keynote, — and the other two give out the tune. Often this instrument, called the *vina*, has only two strings — one for the keynote and the other for the tune.

The man next the leader on the right has another pair of cymbals to make the intervals of time prominent. The man at the end has a drum, which all natives consider very essential in accompanying singing. It is not very loud and is played entirely with the two hands, striking with the fingers or the palm of the hand. One end is just an octave lower in tone than the other end, and by a great variety of strokes an emphasis is imparted to the intervals of the tune which is agreeable to their ears. Instead of the *vina* the Christians use violins. They do not get good violins, however, and cannot play very well, seizing the bow in the middle instead of at the end; but still they work them vigorously and produce an effect quite agreeable to themselves.

If a small company like this wishes to have an evangelistic service of song they inform the chief men of the village where they go, and invite every one to come. Then they sit down on their mat inside a room, or out on a low piazza, or even on the ground under a tree, and begin to sing and play. The sound of cymbals always attracts the attention of the natives, because all their festivities and performances of every kind are accompanied by that steady beat, just as the drum is used with or without a file when soldiers march. When a crowd has gathered the leader explains what he is going to sing and preach to them, and begins by singing. Every little while he stops to explain the meaning and bearing of what he has sung. And thus they go on for hours.

Another musical exercise in the Madura Mission is the sacred concert. There are, in the different stations of the mission, seven boys' boarding schools and about the same number of girls' boarding schools, and from these are selected a number of choruses which are trained separately and then brought together at the large annual meeting when all the mission agents assemble. Some of the familiar songs are sung by the full chorus, others by the separate choruses, and a great crowd will always gather to hear them sing. One of the missionary

ladies plays the organ, sometimes there will be some gentleman who can play a cornet, several natives will play violins, and there will be one or two drums and half a dozen pairs of cymbals. Simple Christian songs have been prepared for



MUSICAL EVANGELISTS IN INDIA.

these concerts, and after hearing them here the children and others carry them to all parts of the district, and many heathen and Mohammedan children have thus learned to sing the praises of Christ who was born in Bethlehem.